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**Brief Historical Notice of the Waldenses.**

In our Magazine for March we gave a very brief description of the country occupied by the Waldenses. We now proceed to say something of their history, premising that they seem to have been called Waldenses in England at an early period, from an impression that they were descended from the sect of Peter Waldo, a rich and pious merchant of Lyons in France, who did so much in the Twelfth Century to propagate the Truth in that city, and whose followers were, in derision, called *The Poor Men of Lyons*.

The Latin name of the Waldenses, is *Vallenses*, which signifies *The men of the Valleys*—in reference to the nature of the country which they inhabit. The word *Vaudois*, in the Provincial language—that of the Troubadours—by which they are still designated among themselves, has the same meaning.

As to their origin, it is their own belief that they are descended from those followers of CHRIST who, in the Second and Third Centuries, to escape from persecution at the hands of the Roman emperors, took refuge in these deep, secluded, and almost unknown valleys. And although they cannot produce express and positive historical data on which to rest this opinion, yet there are many things stated by early writers, as well as by those of the middle ages, which strongly corroborate this position. The nature of this sketch will not allow us to go into detail, but we may say that Reinerius, Rorencio and Casini—their enemies—admit the truth of this claim. Voltaire held the same opinion; so did Beza, Usher, Mede, Vtringa, Drelincourt, Wake, Sir James Mackintosh, and other distinguished Protestants.

After the cessation of the Pagan persecutions, at the accession of Constantine to the Roman throne, these people, whose number was very great, and who occupied the valleys in both the eastern and western sides of the Alps, lived in quietness in their mountain-home for several centuries, maintaining, as there is reason to believe, the Truth in its primitive simplicity, and practising the forms of worship which they had received from Apostolic times. Until the beginning of the Ninth Century, the errors of the Papacy had not gained an ascendancy in the northern parts of Italy, some of whose bishops, especially those of Milan and Turin, had nobly contended for the "Faith once delivered to the Saints." Nor was it till the Twelfth Century that Papal Rome began to give serious molestation to these poor people, who had, perhaps till then,

scarcely attracted her attention. But now their troubles from that quarter commence.

In the century just named, a rich man at Lyons—who probably was a native of these valleys of the Alps—*Peter Waldo*, by name—having come to the knowledge of salvation by the reading of the Word of God, commenced his zealous efforts to cause portions of the Sacred Volume to be translated, copied and circulated among the people. His efforts were greatly blessed, and their influence was widely felt in France, Italy and Germany. Many souls were enlightened and saved, as we have reason to believe. Soon the displeasure of Rome was excited, and persecution broke forth. The noble band of witnesses for the Truth was dispersed; Peter Waldo, the founder of the sect, ended his days in Bohemia, and many of his followers took refuge in the valleys of the Alps, among the Waldenses.

In the century following, those of the Albigenes, in the South of France, who escaped the sword of Simon de Monfort, and the tortures of the Inquisition, also found shelter among the Waldenses. This was enough; the bloodhounds of Rome soon tracked their victims to their places of refuge, and then commenced the persecutions of the Waldenses, especially of those in the western or French side of the Alps.

For a long time it was simply a persecution—the seizing and subjecting to trial before the ecclesiastical courts, and to the punishment of death, of individuals who ventured down from the mountains, on either side, to the plain country below. But at length Rome finding that this mode of extirpating heresy was too slow, began to excite her faithful sons, the kings of France in the west, and the dukes of Saxony in the east, (whose capital was Turin,) to attempt the extirpation of these people by faggot and sword. Until this occurred, these excellent people submitted, without resistance, to wrong, to suffering, and to death. But now they felt themselves called on to repel aggression, in the shape of war, by force of arms. And during a period of almost three centuries they sustained thirty-three distinct wars. But though they achieved many a wonderful victory, and maintained themselves in their strongholds, their enemies succeeded at last in reducing them to their present narrow limits. Not only so, they extirpated the colonies of these people in Calabria, planted in the year 1370, and which had flourished during two hundred years.

We cannot go into details respecting these wars, but we may, however, notice one or two of them. In the year 1655 a greater storm than any which had hitherto fallen upon them, suddenly burst forth. Their valleys were invaded by an army of fifteen thousand Piedmontese troops, besides French, German and Irish auxiliaries—the whole not short of eighteen thousand men—and all their strong places were seized. Then occurred scenes of blood and cruelty such as it is truly horrifying to read. Indeed the details which Leger, the great historian of these people, and Sir Samuel Morland, the



Envoy of England, have given, illustrated by appropriate pictures, would lead us to believe that the authors of these atrocities, truly diabolical, could not have been human beings, but demons from the infernal pit !

“ Houses and churches were burned to the ground ; infants were remorselessly torn from the breasts of their mothers, and dashed against the walls or the rocks, or had their brains dashed out against each other ; or two soldiers, taking each a leg, rent them asunder, or cut them in two with their swords. The sick were either buried alive, cut in pieces, or thrown down the precipices with their heads tied between their legs. Mothers and daughters were violated in each other's presence, empaled, and either carried naked as ensigns upon pikes at the head of the regiments, or left upon poles by the road-side. Others had their arms and breasts cut off. Men, after being indecently and barbarously mutilated, were cut up limb by limb, as butchers cut up meat in the shambles ; they had gunpowder thrust into their mouths and other parts of their bodies, and then were blown up. Multitudes had their noses, fingers, and toes amputated, and then were left to perish in the snow. Some, both men and women, were buried alive. Some were dragged by the hair on the ground at the tail of a mule. Numbers were cast into a burning furnace. Young women fled from their pursuers and leaped down precipices and were killed, rather than submit to their brutal violence. That these things occurred, we have in proof the depositions of more than one hundred and fifty witnesses taken in the presence of notaries-public, and of the consistories of the different localities. Morland and Leger give all the details, with the names of the men and women who suffered the greatest cruelty, as well as the depositions of the witnesses.”\*

Those atrocities were made known to Europe by an Appeal from the Synod of the Waldensian churches of the most heart-touching nature. The effect was instantaneous and prodigious. Remonstrances were forwarded from all the Protestant Governments of the Continent ; whilst Cromwell, who was then Protector of England, sent Sir Samuel Moreland as a special Envoy to the Duke of Savoy, charged with a terrible speech, which he fearlessly and faithfully delivered.

It was on this occasion that Milton, who was Cromwell's Secretary, wrote the following inimitable and well known sonnet :—

“ Avenge, O LORD ! thy slaughtered Saints, whose bones  
Lie scattered on the Alpine mountains cold ;  
Even them who kept thy Truth so pure of old,  
When all our fathers worshiped stocks and stones,  
Forget not : in thy book record their groans,  
Who were thy sheep, and in their ancient fold,  
Slain by the bloody Piedmontese, that rolled  
Mother and infant down the rocks. The moans

\* Protestantism in Italy, (pp. 349, 350,) by the author of this sketch.

The vales redoubled to the hills, and they  
 To heaven. Their martyred blood and ashes sow  
 O'er all the Italian fields, where still doth sway  
 The triple tyrant; that from these may grow  
 A hundred fold, who, having learned the way,  
 Early may fly the Babylonian woe!"

Through the influence of these remonstrances and Cromwell's interference, peace was restored in the month of August succeeding, and large contributions were forwarded from Switzerland, Holland, England and other Protestant countries for the relief of the suffering. Cromwell appointed a day of special humiliation and prayer in their behalf, and ordered collections to be made in all the churches and chapels throughout England, Scotland and Ireland, for their relief. This collection amounted to £38,241 10s. 6d. of which £21,908 0s. 3d. were remitted in the course of the two following years and a half. Cromwell himself gave £2,000. We may here add that Charles II, to his everlasting infamy, squandered on his mistresses the sum of £16,333 10s. 3d. which Cromwell put in the hands of the government to form a fund for the future aid of the Waldenses, and said, when interrogated about the matter, that he was under no obligation to pay the debts of a Usurper! But the English nation has effectually vindicated its honor in regard to this matter.

In the last year of Cromwell's life the Waldenses were again most cruelly attacked and harassed by their enemies, the Savoyards. Cromwell again interfered and threatened. Another war happened in 1663, when the Protestant States of Europe again remonstrated, and with success.

But the most dreadful of all their persecutions and wars occurred twenty years later, when Louis XIV instigated Victor Amadeus II, the young Duke of Savoy, to undertake the extirpation of these people, promising him the powerful aid of France. In the year 1686 (in April) they were attacked by both France and Savoy, and in a few days their country was overrun and conquered! Fourteen thousand captives were thrown into prison, where eleven thousand soon died of cold and hunger; two thousand children were carried away by the Roman Catholics, to be brought up in their faith. The whole country was ravaged. Those who escaped both imprisonment and death, retired to the Protestant Swiss Cantons, whither they were invited, and were received with heartfelt kindness and sympathy. After spending three years, partly in Germany, but chiefly in what is now the Canton of Vaud, they succeeded in making their way back to their own country in the months of August and September, 1689. This, their "Glorious Return," was one of the most extraordinary expeditions on record. Between eight and nine hundred men, imperfectly armed, under the command of Henri Arnaud, a man who had studied for the ministry, but had been prevented by the troubles of the times from entering it, and had afterwards become a captain in the army of the Prince of Orange, (who became King of England, under the name of Wil-



liam III, in the year just named,) crossed the Lake of Geneva and marched through the Alps, defeated two thousand five hundred French troops at the bridge of Salabertran, (a village on the Dora river,) killing six hundred of them, and entering again their native valleys. But there they had to fight many a battle with the French and Savoyards, taking refuge first in one valley and then in another. The most famous achievement of all was their defending themselves for months at *Balsi* against ten thousand French and twelve thousand Savoyards, and at last abandoning that mountain-fortress in a way that astonished their enemies. In another number we shall give an account of this affair, with a view of the scene.

At length Louis XIV quarreling with the Duke of Savoy, the latter made peace with the Waldenses, and engaged to secure them their rights if they would help him against his former ally, the King of France. They did not hesitate to accept his offer, for they seem to have looked upon his conduct in making war upon them as a matter of necessity, owing to the ground which Louis XIV had taken.

From that time, 1692, to the present, the Waldenses have enjoyed comparative rest. Although they have been oppressed, they have not been persecuted, nor have they been attacked. Attempts have been occasionally made—as at La Tour, in the year 1794—instigated for the most part by the Roman Catholic priests among them, to perpetuate acts of violence, but they have failed. During Bonaparte's reign these people were for years under his dominion, and were treated by him with great kindness. They had entire religious liberty, and their pastors were liberally supported. It is strange that Cromwell and Napoleon—two *usurpers*, as they are called—should have been such friends to these poor people!

At the downfall of Napoleon the House of Savoy—or of Sardinia, as it is now called—recovered its hereditary possessions on the continent, from which Bonaparte had driven them, and with their return oppression returned to the poor Waldenses. They had to pay much heavier taxes than their Roman Catholic neighbors; they were not allowed to buy a foot of land from the Catholics living among them, but every inducement was held out to cause them to sell their own acres. They might not attempt to proselyte a Roman Catholic, but Roman Catholic priests might enter their houses and try to convert their children, in their very presence, and they dared not say a word against it!

But a better day has dawned upon these excellent people. The present government of Sardinia is far more favorable than any which has preceded it. The Constitution which the late King, Charles Albert, granted to his subjects in 1848, secures to them their political rights. And although they have no guarantee for their religious rights, it is clear from their recent letter, given in the February number of this Magazine; that they have a vast deal more freedom in this respect than they ever enjoyed before. They are allowed to

build a church at Turin; to circulate the Scriptures freely among the surrounding people; have a printing press, and a religious newspaper. This is a great change.

But we have made the sketch as long as our limits will permit. In future numbers we shall speak of other subjects which concern these people—such as their doctrines, their church government, the state of religion among them, their college, etc.

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#### The Plate for this Number of our Magazine.

We give in the way of Illustration this month, a well executed View of the Village of LA TOUR, the chief place among the Waldenses. It stands in the north side of the Valley of Luserne, just above the junction of the Angrogna and the Pelice. It is a long and narrow village, of perhaps twelve or fifteen hundred inhabitants, at the foot of high mountains.

The beautiful Valley of Luserne, which is there more than a mile wide, stretches out to the south-west of it. Whilst across that valley, and facing the mountains which overhang La Tour, rises up a stupendous mountain range, hedging in the valley on that side.

The view which our plate gives is obtained from the east, and shows the appearance of La Tour as you approach it on the road from Pignorol, by way of St. Jean. Only a few houses are visible, and among them the Roman Catholic church, near to which a large monastery has been built within a few years, to serve as a seminary to train up monkish missionaries, to convert these excellent people. Vain undertaking! Were we Roman Catholics, and did we desire to labor for the conversion of Protestants, we do think that the Waldenses would be the very last people upon whom we should wish to try our hand. They are kind enough; no people could be more civil and respectful; but as to embracing a religion of whose legitimate fruits they have had such a long and painful experience, it is about the most improbable event that any sane man ought to expect. And this opinion is confirmed by the efforts which Rome has for more than six centuries made, by persecution, and war, and persuasion, to convert these people—we will not say to bring them back to her fold, for they never were in it.

In the upper part of the Village of La Tour is a Hospital, erected some thirty years ago, chiefly by the munificence of friends in England and other countries.\* About the middle of the village stands the college, of which we shall speak hereafter.

\* The Emperor Alexander of Russia gave liberally to this object. At the Congress of Vienna he received very kindly the deputy whom the Waldenses sent to that celebrated Council of Monarchs, heard with tears his simple statement of the condition of these people, and gave him twelve thousand francs, (nearly \$2,400,) to be applied to the building of a hospital and the rebuilding of a dilapidated church, though he was a member of a convention which differs much in rites, and even doctrines, from that of the Waldenses.



This village has been the scene of many a dreadful persecution and butchery. Even as late as 1794 it was on the point of being the theatre of a bloody affair.

Whilst the flower of the population were employed in defending the frontier against the French, a plot was laid for the destruction of the inhabitants, which was to take place on the night of the 15th of May of that year. Eight hundred men from Luserne, and other neighboring Papal villages, were engaged to perpetrate this diabolical deed. To the honor of Mr. Brianza, the Roman Catholic curate of Luserne, it ought to be stated that as soon as he heard of the plot he hastened to La Tour to apprise the people of it. A Captain Odetti, a Romanist, also hastened to La Tour, and pledged the last drop of his blood in the defence of the inhabitants. The whole scheme was defeated by the arrival of a General Godin, a Swiss officer commanding on the frontier, with his troops, at the last moment. But the authors of this dreadful affair were never arrested.

We will only add, that strangers who visit the Waldenses will find two comfortable hotels at La Tour, opened within a few years, and kept by very worthy families. They are the only hotels among these people, and even they are poorly sustained, owing to the fact that few travellers ever visit these valleys, and they are mostly English and American Protestants whom a desire to see these picturesque scenes, and the more remarkable people that inhabit them, attracts thither. We wonder that the number of such visitors is not far greater than it is.

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#### Work of God in and around Lyons, in France.

We know not when we have read a document better calculated to strengthen the faith and encourage the hearts of those who feel an interest in the conversation of Roman Catholics than a paper lately issued by the EVANGELIZATION COMMITTEE OF THE CHURCH OF LYONS, (in France,) from which we give the subjoined extracts. When we first knew Lyons, fifteen years ago, the work of God then was indeed like a grain of mustard-seed. We will only add that a new chapel at Croix Rousse, mentioned in these extracts, is now opened, thanks be to God, as we have learned by advices still more recent.

"During the past six months the work has increased exceedingly. We mentioned in our last letter that seven agents, acting as colporteurs or Bible readers, were laboring in our city or its suburbs. We now have fifteen agents, of different descriptions, engaged in carrying the word of truth from house to house. Several religious societies, desirous of laboring in this metropolis of Popery, have met together in the most Christian manner in this vast missionary field. The Evangelical Society of Geneva has directed six colporteurs to Lyons, to the part maintenance of which we contribute. The Foreign Aid

Society has assisted us for two others. The Edinburgh Bible Society also supports two colporteurs: a lady in Scotland, a kind friend to the work in Lyons, has conveyed to us a special donation for another agent. The Free Church of Scotland entirely supports the minister for the new chapel at the Croix Rousse. These several efforts are carried on with a harmony for which we cannot sufficiently bless God. The brethren employed in evangelization have meetings every fortnight, for the purpose of prayer and the study, in common, of the various questions which interest the work; and also of passages of Scripture which may appear to require elucidation. By means of these different agents, nearly *one thousand* Roman Catholic families are regularly visited; and, in most of which, the Gospel is listened to with respect and pleasure. We wish our friends to remember this large number of persons evangelized, and to help by their prayers the brethren engaged in this great field.

“We have already mentioned the work commenced at the Croix Rousse, and the difficulties we were meeting with in preparing to open our new chapel. It were too long to relate all the details of this complicated affair, which we have been pursuing for the last eight months; it will suffice to mention, that the prefect of Lyons began by absolutely forbidding our religious worship in any part of the township of the Croix Rousse. Some time after, the mayor added a special refusal with respect to a place of worship; but which, we need hardly say, was based on no sincere or serious motive. We appealed from both these decisions to the Minister of Worship, M. Hebert; and, on his keeping silence, and after waiting patiently for two months, we informed him that we should open the chapel on the 30th of May last. We also informed the mayor of our intention; he replied by a fresh refusal to permit our worship. We persisted in our intention, and, on the day fixed, opened the chapel for public worship. We were aware that the meeting would be dispersed, but we felt that it was our duty to obtain, by any means, the recognition of our most sacred rights. We felt that we were supported by the good wishes and prayers of our brethren in CHRIST, of all denominations; and we were, moreover, following the directions of the Society for the Protection of the General Interests of Protestantism in France. The commissary of police made his appearance; and having, with as much respect and civility as the case would admit of, read his summons to the meeting to disperse, it broke up in the greatest order, although many persons were shedding tears.

“A prosecution was inevitable; but the Lyons authorities feared, apparently, to discuss the great principles of religious liberty; and, instead of pursuing the minister, M. Cuenod, or any of the persons present at the meeting, they attacked the landlord of the chapel, who had let it to us several months previously, and who was quite a stranger to the whole matter. But the cause of religious liberty was to be fully pleaded, and to obtain almost the victory, before the various jurisdictions of the second city of France, and



in the head quarters of Jesuitism. We succeeded in obtaining the assistance of one of the most celebrated and most estimable members of the Lyons bar, a counsellor of the prefect, and who had been substitute for him. Our landlord, it is true, was condemned to the minimum of punishment, viz. a fine of sixteen francs, for having allowed the meeting to take place on his premises without permission; but the public prosecutor was forced to acknowledge, in the fullest manner, that our public worship was guaranteed by the charter itself, and that none could legally contest our right. We feel assured that this verdict, and a similar one obtained the same day, in a case which had occurred in the neighboring department of the Ain, has greatly advanced the cause of religious liberty in France. A full account of the proceedings is to be published, and which, we trust, will preclude all further contestation as to our right to celebrate religious worship according to our own convictions. We have again applied to the authorities to *authorise the premises*; and, as the great principle of freedom of worship has been recognised, we trust shortly to obtain a favorable decision, which is the object of so many desires and prayers.

“Our chapel at the Croix Rousse, although closed, has yet been useful to the cause of the Gospel. Interested by the opposition of the authorities, and the subsequent prosecution, crowds of persons have been to visit it, and, by means of tracts and suitable addresses, the keeper has had abundant opportunity to make the Gospel known. The irritation at first caused by the clergy has disappeared, and the public voice has become more and more favorable to the cause of the oppressed. In the meantime, a large congregation is prepared for the final opening of the chapel; and our excellent minister, M. Cuenod, has a circle of about two hundred and fifty families, who look upon him as their pastor, and who may be considered as gained to the Gospel.

“It would be very desirable to open schools at the Croix Rousse, they are much needed; unfortunately the state of our funds does not allow us, at present, to entertain this object.

“Whilst the township of the Croix Rousse is separated from the city of Lyons, by its elevated position, and its steep approaches, the township of the Guillotière is not less so, by the rapid Rhone; and, although there are six bridges to unite it to Lyons, yet five of these take toll, which is a great obstacle to attendance at the chapel by our poor weavers. The Croix Rousse contains a population of thirty-five thousand souls; the Guillotière contains more than forty thousand, and is becoming one of the most important of the Lyons districts. Adjoining this township is the extensive village of Villeurbanne, which is nearly a league in length; and the hardly less important village of Charpenne is quite contiguous. There are several members of the Lyons congregation who reside at Villeurbanne, and we should have very great facilities in opening a chapel there. We have long entertained hopes for this

district ; meetings for edification have for some time been held there, and a regular place of worship is very much desired. Previous to undertaking this, we have been desirous of following the system pursued at the Croix Rousse, and have called special ministers to labor there. Our Evangelization Committee has obtained the services of our esteemed brother, M. le pasteur Laügt, for this important post. Nothing but the clearest indication of God's will would have induced us to take this step, at a time when our funds were so deficient. But the most unequivocal directions of Providence have traced our path, and the good hand of God has given a blessing to our determination.

"When M. Laügt arrived amongst us, there were two hundred families in this district ready to receive him. After a residence of two months, this number had increased to three hundred. Having paid them a first visit, he recommenced his labors, and was much impressed by the favorable change which had almost everywhere taken place in the interval. Where he had at first been received with indifference, he was listened to with pleasure. Many persons had made notable progress in the knowledge of divine things, and several appear sincerely converted to God. Thus has a new evangelical district or parish been rapidly formed ; and we already anticipate the time when it will require more than one pastor. Have we been imprudent in establishing our esteemed brother there, while we have such a deficiency in our funds ? These three hundred families are there to reply. We trust our friends will hear their voice, as we have done, and will enable us to consolidate our labors in this new district.

"In the interior of the city we have the like blessings on our labors to record. In a part of the town in which the nobility principally reside, and the Jesuit's college is situated, and where, until recently, our labors had been the least successful, one of our colporteurs has been selling, *daily*, more New Testaments than all the others together, and several families have been instructed in the Gospel. Our chapel has been better filled this summer than any similar season heretofore ; and the truth has been widely disseminated. We have reprinted two excellent tracts : 'The True Cross,' by the Rev. Dr. Malan ; and 'The Doctrine of Scripture on the Worship of Mary,' by Mons. Bost. These have been abundantly distributed at the chapel and elsewhere. Our girls' school is giving us much satisfaction, by the serious impression shown by several of the scholars. The adult school has also been blessed this year for several young men.

"The Colportage is going on round Lyons in an encouraging manner. Instead of allowing our agents to spread over large tracts of country, we have found it advantageous to concentrate their efforts on particular districts. They take the addresses of the persons who purchase the Scriptures ; they return frequently to these houses, and they water what has been sown. By these means, doors are opened for the Gospel, and the work gradually spreads.



"We cannot include in this report a notice of all our stations in the neighborhood of Lyons, but we shall mention a new locality which our Committee has taken charge of, agreeably to arrangement with the society which was laboring there. Tarare is one of the most difficult stations in France, but for which we hope the more as our faith is more tried. Most of the agents who have labored in this mountainous district have exposed their lives for the LORD JESUS CHRIST; and since the work commenced, three and a half years since, the disturbances that have occurred to drive the evangelists from the place are innumerable. Hardly a week passes that divine worship is not disturbed by a mob; and the presence of a police officer at the chapel door has been frequently insufficient to maintain order. The persons who have embraced the Gospel are immediately deprived of their employment, or any other means of support which can be taken away. We felt that after so many difficulties had been resisted, this station should not be abandoned. Much seed has been sown; there are still some few persons there unshaken by persecution, and many Nicodemuses. The municipal authorities have hitherto protected our worship against a fanaticised population. These circumstances have induced us to persevere, and we feel assured that our friends will think we have done right.

"The following is an account of one of the conversions that have taken place there: A colporteur one day entered the shop of Mons. F., and offered him the New Testament. Mons. F. refused, but subsequently bought one, thinking it would serve him to refute the Protestants. He began to read his book, at first with mistrust; but, little by little, he took a liking to it, and at length it interested him very much. Still he felt some scruples; if the book taught him to pray and to resist sin, it also produced another effect, and was detaching him from the Romish Church. Mons. F. could not believe that his ancient Church could be in error; the book no doubt was false. Faithful to his Church, he left off reading his book, and ordered his wife to make away with it; he wished never to see it any more. On this he left his house, but had not gone far before he returned and asked for the book again; his first order had not been accomplished, his wife had not destroyed it. On recovering it, he pressed it to his lips, and embraced it as a friend whom he had lost but recovered, and determined never to lose sight of it again. He continued to read, and for some time redoubled his devotional practices in the Romish Church; he endeavored to combat his own sins, and accomplished, by mere devotion, acts of superstition that the world even despises. His knowledge, however, of the New Testament, made him desirous of obtaining the whole Bible; and he travelled to Lyons to purchase one, but he would do nothing without first consulting his spiritual director, who was a Capuchin monk. He confessed his design to him. 'No, no,' replies the monk, 'do not read the Bible; it's all very well for learned men, but you would entirely lose yourself if you were to read it.' He determined, though heart-broken, to obey

his spiritual director, and to leave Lyons; but on crossing the bridge, he cast one more look of regret at the city which contained the much-desired Bible. Again he determined to return and purchase it. 'No,' he says, 'it is a temptation of the evil one;' and he sadly continued his journey home. A year passed by; on some solemn occasion, at the confessional, he asked permission of the priest to read the Bible and New Testament; at first the confessor appeared inclined to accede to his request, but concluded by refusing it. On his return home, he fancied he heard the voice of God himself which told him to read his book continually. He did so, though he returned once more to mass, but the scales had fallen from his eyes. Image worship and other idolatries now appear to him to be monstrous errors; he wishes to leave the church, but, to avoid making a disturbance, he waits till the mass is concluded. While obliged to wait, he reads attentively the portions of the New Testament contained in the Romish liturgy, and then leaves the church, bidding a final adieu to Rome and to the Pope. The evangelist stationed at Tarare soon became acquainted with him, and instructed him more fully in the way of the Gospel; but it is by the simple reading of the Word alone that he was led to reject Papal errors. We trust he is now sincerely converted; the seed sown in good ground had taken strong root, and its fruits were soon visible externally. He is very useful to the cause of the Gospel, and has made many sacrifices for it.

"We cannot conclude this review of our undertakings without mentioning our Infirmary. This establishment was formed in 1844. The necessity for a hospital to our Protestant females appeared so urgent that we felt forced to satisfy it, looking in faith to Him who is abundant in means. During the two past years we have received much encouragement; several sick persons have learned to know the Gospel, others have fallen asleep in the LORD. At the present time we have one person who has learned the love of CHRIST during her sickness, and rejoices to be with him. Our past experience respecting our Infirmary, shows it to be an indispensable complement to the work of the Gospel in Lyons and its neighborhood. A thousand families are open to the Gospel, and we trust that the number will soon become much larger; these families belong nearly all to the working classes, exposed to sickness, and who then have no other refuge than the general hospital. Did our Infirmary not exist, it would frequently happen that persons listening to the Gospel, and being forced to put themselves into the hands of the so-called Sisters of Mercy, would be exposed to loss, in this sad place, the good impressions previously produced. In our Infirmary they can pass the solemn days of suffering, contemplate the fruits of the Gospel, enjoy Christian instruction, and make the most rapid progress in divine things. When on the point of opening our Infirmary, we published an appeal to our friends in France and elsewhere; for, alas! appeals are almost the only resource of a poor church, and which has before it an immense work from which it cannot recede. This appeal was



liberally responded to, and we commenced the year 1846 with a balance in hand; but since that period, the assistance we have received is so small, that in spite of the strictest economy, we had, on the 30th June last, a deficiency of six thousand five hundred francs, and which has since increased. We informed our friends of the state of our funds, in our Report of the Infirmary, and although some few of them have come forward to assist us, yet this has been insufficient; so that our distress has continued to increase. What must we do? We know the many Christian and benevolent works that our brethren and friends have had to sustain, especially during the past winter; we know that it appears less interesting to support a recent than to form a new establishment; and although other infirmaries in France are sufficiently provided for, yet we have been tempted, by our increasing deficiency, to ask ourselves, 'Must we give up this tower, which reckoning on the kind assistance of our friends, we had begun to build?' Nevertheless, we take courage when we look to God; and though he may try our faith, we cannot believe that he will permit our establishment to be closed, which would be a great misfortune to us, an opportunity of triumph for the enemies of the Gospel, and a fatal blow to the missionary work. Perhaps these lines may induce the numerous friends of Lyons to add to all they have done for our city, a fresh mark of their generosity, by regularly assisting our Infirmary.

"We annex a few detached facts. The work at Lyons proves, more than many others, that souls can never be despaired of. One of our agents visited a family, where he met with but little encouragement; one day the father said to him, after a long discussion, 'You would not so easily refute my son as you do me; you should talk to him.' A rendezvous was fixed for the young man, but he would not attend. Happening to come in at the time, he would not so much as speak to the evangelist, but went to bed. Another agent afterwards called, but was so badly received, that he had not sufficient courage to return. Some time afterwards the first one called again, but matters were very much changed. The mother said to him, 'I hope the Lord will have mercy on me, and open my heart to understand his will.' Our brother's surprise increased still more, when the son held out his hand to him and excused himself for having been so rude on the former occasion. 'Ah!' said he, 'I was then very wicked, and at war with God; but I have read his Word, and have found peace for my soul.' This family perseveres in the way of truth.

"A young woman, whose husband was a soldier in the African army, came into France to receive an inheritance. She was to go to the North; but she preferred remaining at Lyons, where she had formerly spent her time very agreeably in the pleasures of the world. She contrived to combine a passionate love for the theatre with a very great devotion to the Virgin. She discovered at Lyons one of her old friends, who, in the meantime, had embraced the Gospel. One Sunday evening this young person was going to the

theatre, when she met her young Christian friend, who was going to the chapel, and said to her, 'You are going to your church and I am going to mine.' 'Ah,' replied she, with a sigh, 'would to God *you* were going to *mine*.' They separated at the door of the theatre; but the next minute the young worldly woman changed her mind, and running after her friend, they both entered the chapel together. One of our deacons, as is the usual custom, gave each of them a tract. The one he gave to the young Christian woman was 'The Doctrine of Scripture on the worship of Mary;' and as it had a bright colored paper cover, her friend exchanged it for her own, which had none. This tract, which was not intended for her, was the instrument which was to break at one blow her love of the world, and her attachment to the Church of Rome. She read it several times; her conscience was alarmed. If the worship of Mary gave way, she saw that all her religion must go with it. She would do all she could, however, to save it; and solemnly promised the Virgin she would remain faithful to her. The following Sunday she went to mass; but had hardly entered the church when her tract came into her mind so strongly that she could listen to nothing else; and, on returning home she read it over again. From that moment she gave up both mass and theatre, and her sole pleasure is in attending our religious meetings. She seems to devour the Word of God; and one of our sisters, with whom she now lives, gives the most satisfactory testimony to the sincerity of her conversion.

"Six months since we mentioned a conference that had taken place between two zealous Popish partizans and our pastor, in the house of an old colonel, and which had been useful to him; it was also to be useful to some others. The principal Popish speaker printed a pamphlet, which he entitled 'The Triumph of Truth over a Chief of the Heretics;' and pretended to give an account of the defeat of the arch-heretic who, it was said, had been vanquished by some poor weavers, and had been obliged to hide his shame by flight. Some thousands of this pamphlet were distributed in Lyons; but, by God's blessing, by which the efforts made in favor of error turn to the advantage of the truth, this publication has fulfilled its title very differently from what its author intended; and we know of a good many persons, in whose hearts it has really accomplished *the triumph of truth*; or, at least, produced serious impressions in favor of the Gospel. One young man, a devout Romanist, who had some discussions with one of our agents, and to whom this pamphlet had been given, as an arm to defeat all heretical colporteurs, immediately called upon our brother with it, persuaded that he was now invincible. There was little difficulty in showing him that in order to prove the authority of the Romish Church, the author began by undermining that of Scripture itself; and that in order to become good Romanists, the book proved that we must begin by becoming infidels. The young man was much struck with this, and began to doubt of a Church which could only be established by the destruc-



tion of the Holy Scriptures. He bought a New Testament, and soon after was knocking at the door of the *chief of the heretics*, to be more fully instructed in the way of truth. Another person, who is exceedingly zealous for the Gospel, and who has introduced M. Cuenod into about a dozen families, has been awakened by this publication.

"The following is one of the fruits of M. Laügt's ministry since he has been laboring at the Guillotière, and which we give in his own words:—'I saw Mrs. M. for the first time,' says M. Laügt, 'on Whit-Monday; she was then merely indisposed. I announced the Gospel to her; but she did not seem to understand it. A few days afterwards I called again, and found her in bed. As soon as she saw me she said, "Ah, Sir, you do well to come to see me again. I have been thinking continually of what you said to me lately, and I wish to hear you again. What would have become of me if I had died without seeing you again?" I then spoke to her of the grace of God. She listened with tears in her eyes. I then said to her, Do you believe that JESUS CHRIST is the Son of God? "Yes, Sir." Do you believe that he died for our sins, and rose again for our justification? "Yes, I believe that." Well, God has said, that whoso believeth in the Son hath eternal life. "But must I not do something to merit this great salvation?" I replied to this question, and continued speaking some time to ~~the~~ <sup>her</sup> awakened soul; but she did not yet perfectly understand. The next day when I called again, she cried out, "Ah, Sir, I understand now: we must not do works to merit salvation, but from gratitude to God, who graciously saves us. Ah, Sir, how happy I am!" What makes you so happy? "I am happy because of what JESUS has done for me." Are you now afraid to die? "Oh, no: I am ready to die when God pleases. I know I shall go to my SAVIOUR." She has since experienced a wish to take the communion, which I had the pleasure of giving her, with a few friends who were assembled in her room. Never have I seen a soul enjoy a deeper and more heavenly peace. She communicated to all around something of her own ineffable happiness. She was full of love to the SAVIOUR and to the brethren; and in our Infirmary, to which she was afterwards removed, she caused much joy to the attendant sisters. Since writing the above, this happy Christian, who was called at the eleventh hour, has rejoined her SAVIOUR.' We have rarely witnessed a more glorious end.

"We must conclude with a word on the state of our funds. We have already alluded to that of our Infirmary; our others are likewise deficient. Our Evangelization fund was indebted nine thousand francs on the 1st July last; and our deficiency goes on increasing, and will become very great indeed by the end of the year, unless our kind friends come to our assistance. Even the above sum is a very heavy one for the *poor of Lyons*. Our different works have rapidly extended, and our own resources, instead of increasing, tend rather to diminish; for the additions to our church are principally from the poorer classes, who not unfrequently require assistance themselves from

the poor's fund. This year our expenses have been increased by the establishment of our new chapel at the Croix Rousse; we are therefore compelled to ask our brethren to renew their sacrifices for us. In geographical extent our field of labor is not very large; but if estimated at its real value, we are convinced that it will be found to be one of the finest and most important in which the Gospel is preached at the present day. Some of our brethren are beginning to feel that Lyons is a place on which vigorous effort should be concentrated. The 'Continental Echo' has recently mentioned that enormous sums are annually sent hence by the Propaganda Society, for the dissemination of Popish errors in different Protestant kingdoms. Two hundred thousand francs, or £8,000, are annually sent, for this purpose, into Great Britain alone. Protestant Christians should make similar efforts, and returning good for evil, secure the abundant preaching of the truth in what may be called the headquarters of error, and the very seat where Satan dwelleth."

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### An Appeal from Belgium.

We deeply regret that we have not the means to give a favorable response to the subjoined call for aid. Will not some of our readers take an interest in this Appeal?

"Brussels, February 14th, 1850.

"My Dear and Honored Brother:

"We have learnt of the formation of the American and Foreign Christian Union, whose object is not only to evangelize America, but also to aid the European Missions. You are doubtless a member of the committee of this new society; at all events we address ourselves to you, to beg you to interest it in the evangelization of Belgium. You know, as do many other American brethren, that on the one hand Belgium is one of the bulwarks of Popery, perhaps I ought to say *The bulwark* of Popery, and on the other that the missions which we have undertaken there have been remarkably blessed. When we speak of blessings we do not mean by that expression negative movements, having for their object nothing but opposition to the Roman clergy, but we mean a work of revival, caused by the all-powerful influence of the Holy Spirit—the formation of churches composed of souls either serious or converted from the heart to the Lord our God. This revival, as it spreads, demands ever-increasing care and activity; it must be fed by the dissemination of the Bible, of Tracts, and religious books; it must be cultivated by the preaching of the Gospel and by the instruction of the young.

"It is not only necessary to answer the wants of that which exists, we must extend the missionary field, increase the number of preachers of the Word, of colporteurs and of school-masters.

"But we have not been enabled to this day to answer these exigencies, so legitimate, of the excellent work which God is accomplishing in this king-



dom. All our congregations are composed of converted Roman Catholics; moreover, we have several which are without pastors; doors are open for the preaching of the Gospel, and we cannot take advantage of them. Several of our churches are without schools, and the children are obliged to frequent the Roman Catholic schools. We have but three colporteurs engaged in distributing Tracts, and we need six or seven.

"Could not our brethren of America come effectually to our assistance? A little of their abundance would render us immense service.

"Dear and honored brother, plead the cause of Belgian Missions; you will not repent of it; you will have contributed to make known the good news of salvation to populations that hunger and thirst after it, and to lead into the paths of the Gospel the rising generation, for whom God has reserved the Future.

"Pardon, dear brother, the earnestness with which I urge my request. It is an imperative duty for me to do all that is in my feeble power to cause the blessed works with which the Lord has been pleased in his great mercy to entrust us, to advance with a steady and firm step; and I discharge this duty with much freedom, because I am not asking for the congregation which has been confided to me, it provides for its own expenses.

"I profit by this opportunity, beloved brother, to thank you for the large share you no doubt had in procuring the aid which we received last year from your country.

"Believe me, honored brother, your affectionate and devoted servant in  
CHRIST.

L. ANET."

REV. DR. BAIRD.

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#### Free German Catholic.

We have spoken of this paper, and of its success as an instrument of evangelization among the German population. We are convinced that its circulation may be productive of a great amount of good, and would warmly recommend it to our brethren who may be laboring in districts where there are Germans. The following extract from a letter just received, will show, among other things, in what estimation it is held by many pious persons of that class.

"We are anxiously expecting the third part of Kirwan's Letters. I distributed a goodly number of the preceding parts, and many Roman Catholics have been very much pleased with them. I also distributed many tracts and copies of your edifying and most useful paper. I sent some to my relations, who are still Romanists, and wish to have more of those papers which show the fallacies and deceptions of the Roman priesthood. I earnestly thank the "Christian Union" for their labors and efforts to enlighten our German brethren in this country, and to lead them on in the right way of salvation. May the society not be discouraged by the ingratitude and slanders of wicked

men; and may all heavenly blessings rest upon every undertaking for the salvation of human souls”

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**Report of a Tour in Germany, in October 1849, for the American and Foreign Christian Union, by the Rev. Philippe Wolff.**

The Executive Committee of *The American and Foreign Christian Union* requested the Rev. Mr. Wolff, who was called to Geneva by duties of a domestic nature, to avail himself of this occasion to visit the several Missionary Institutions of Germany, for the purpose of imparting to professors and students that information respecting the wants of our German population, which he is so well qualified, by his long residence and extensive travel in America, to give, and which they so much need. In the subjoined Report the reader will find much information of a very interesting nature in regard to this subject, as well as touching the religious state of Germany. This Report, we trust, will be useful to several of our Societies, as well as our own, especially the Home Missionary and Tract Societies, as it shows where laborers of all the classes needed for our German population may, to some extent, be obtained.

“REV. ROBERT BAIRD, D. D.

“DEAR SIR,—I was instructed by your letter of July 30, 1849, to visit Germany in behalf of the American and Foreign Christian Union. I was requested to endeavor to interest there the friends of the Evangelical cause in behalf of their numerous countrymen in America; to make them acquainted with the spiritual wants of that important part of the population of the United States; to represent to them accurately what sort of missionaries are wanted by our Society and other Societies: to establish a correspondence; and, finally, I was directed especially to visit the Missionary Institutions of Germany which might be of any use in supplying us with efficient laborers when needed. This task I have accomplished to the best of my ability, in a rapid journey, the results of which I am now to lay before you.

“Before I entered Germany I knew that not only a large proportion of the Protestant clergy, and of the Theological Institutions, were too much imbued with unsound doctrine for us to seek any connexion with them, but also that even amongst those men, and those Institutions, reputed evangelical, considerable discrimination was to be exercised. There is, for instance, a large and influential body of evangelical men who are called the ‘Strict Lutherans.’ Although many of them are excellent and devoted men, they exhibit a very sectarian spirit. They exaggerate the virtue and importance of the sacraments of Baptism and Lord’s Supper, connect with them some mysterious and wonderful efficacy, and very generally show a disposition to unchurch all their brethren who do not think as they do. Young missionaries trained in



such a spirit, and imbued with such notions, I considered unfit to come under the patronage of a Society so essentially unsectarian as ours is, and the more so because we would incur the reproach from our friends of the Lutheran denomination, that we bring out opponents, men troublesome and dangerous to the peace and welfare of their churches. I did not therefore seek to excite, in behalf of American-Germans, the interest of men and institutions known for their sectarian character. My efforts were principally directed towards those who are orthodox and evangelical in their tendency, but moderate in their denominational feelings, and especially towards those, not a few now in Germany, who overlook entirely denominational interests in the Missionary cause.

"After repeated inquiries in the best quarters, and a personal investigation, I have come to the conclusion that the sources from which we could draw efficient and sound missionaries are not numerous in Germany, nor any of them very abundant. It is indeed but very recently that Home Missions have been established in Germany; they are yet in their early infancy, without experience, employing but few laborers, and very weak in funds. They seem to have sprung up from the last political disturbances in Germany. Some Christian laymen and clergymen, alarmed at the deplorable progress of infidelity, and at the sad display of materialism revealed by the revolutionary spirit, finding out that the troubles of Germany were more social than political, and that the utter absence of religious convictions in a large proportion of the lower classes would for ever make them dissatisfied, and bring the nation to the verge of ruin, have believed that Evangelical Christianity was the only hope of Germany, both in a religious and a social point of view. Hence they were drawn from their religious apathy. Their piety too contemplative, too much like an affair of great secrecy, has become expansive; they have felt the duty and the necessity of diffusing their light around them, and of adopting those practical means used by their Swiss and French neighbors, and which they had hitherto neglected, if not even spurned, as if the routine of a State Church was the only commendable means of proselyting. A few local Missionary Societies have been established, which have formed themselves into a Central General Association, under the presidency of Mr. Bethmann-Hollweg, a celebrated Prussian lawyer and statesman. They held a general meeting in September last, at Wittenberg, an account of which has been given in the religious papers.

"The more that Society grows and becomes efficient, the more it will be found advantageous for our Society to enter into closer connexion with it, and receive from it missionaries for the American Germans. The Society is entirely unsectarian, and constituted on the same liberal principles of Christian union as ours is. It is a good omen that a large proportion of its members and its president are laymen. The president himself, Mr. Bethmann-Hollweg, member of the Second Chamber of Prussia, and intimate counsellor of the

King, has been known to me for many years as a devoted and high-minded Christian. I saw him recently in Berlin, and he listened with the greatest interest to an account of the proceedings of our Society. He desires to have our reports and publications sent to him, and acknowledges that in Germany they have a great deal yet to learn from us, in the practical working of their Home Missions. The devoted spirit of this man may be fully appreciated from the fact that he told me he had long since consecrated his life to the cause of the German nation; but desired now, by all means, the better to serve his country, to lay down all his political honors, and consecrate all his time, influence and energies, to Home Missions. He has kindly consented to correspond with our Society, and to give his help, when needed, towards selecting and sending German missionaries to America.

"After these preliminary remarks of a general character, I proceed to a few important details gathered on my visit.

"I started for Germany well provided with introductions, most of them supplied by my paternal friend, Dr. Merle d'Aubigné. The first place I visited was Basle. Although situated in Switzerland, it lies on the borders of Germany, and may be considered as belonging to it by its religious associations. I called at the celebrated Missionary Institute, which has sent its pupils into all parts of the world, and out of which some of the English Missions are constantly recruited. It is probably the largest institution of the kind in existence. I was sorry to find that its worthy director, (or president, Rev. Mr. Hoffmann, was prostrated by a disease thought to be incurable, and had been forced to surrender the direction to the hands of Rev. Mr. Joseph Josenhans, who is henceforth to be considered as the director of the institution. From its foundation in 1816, it has sent out more than two hundred and seventy Missionaries, about one hundred and sixty of whom are still in the field. The present number of pupils in the way of training is forty-three. They are mostly from South Germany, and especially from Wurtemberg. I made Mr. Josenhans acquainted with the destitution of the German population in America, and with the efforts being made to supply them with missionaries. According to the instructions you gave me, I represented to him that three distinct classes of agents would be wanted. Ordained missionaries, evangelists, and colporteurs. I learned from him that they were in the habit of dividing their pupils, according to their abilities and future destination, into three classes, two of which correspond pretty much with our distinction of clergymen and colporteurs. Their third class is peculiar to them, and consists of what they term 'Industrearbeitern;' they are a sort of missionary mechanics, able to superintend plantations, indigenous manufactures, as sugar and cotton—some are watchmakers, etc. Besides acquiring a knowledge of their trades, they receive sufficient training to form efficient Scripture readers. I should think them useful only among heathen populations.

"The colporteurs are such of their pupils as do not show an aptitude to



study, but who combine with piety a wish to make themselves useful. Their ordained missionaries do not receive, in general, a theological education as complete as at the university. They are trained principally to become good preachers, and as such excel those who come from the universities. The theological education is not the same for all; but very few go through a complete course of studies, which requires six years; the greater number study but four or five years. They are more like what are called evangelists in France; they are not all ordained; and many of them afterwards, as a means of livelihood, combine farming with preaching. The institution has no denominational character, the directing committee being composed of sound evangelical men from the only two Protestant denominations found in Basle, the Lutherans and the Reformed. They have already sent missionaries to the Germans of North America, and have now twenty-six of them at work, to whom the committee is able to give but very little support, or none at all. When they leave the institution to proceed to the United States, the Society gives them a hundred dollars for an outfit, and two hundred more for the voyage and travelling expenses. After that they are expected to be supported by their own congregations, or by other German congregations where they labor. If this proves insufficient for their support, they are authorized to draw to a certain amount upon the Society in Basle. Some of these missionaries have joined, in the United States, the Lutherans, some the Reformed Church; the greater part, however, have not joined either of these denominations, but have formed independent Evangelical Churches, which have some bond of union.

“Amongst the former pupils of Basle, who are now in America, may be mentioned the following: Besel, Walz, Maier, Jung, Schenek, Krönlein, Knaus, Dumsers and Bühler. They all ask that more missionaries be sent to supply the demand of German congregations, and speak of a German association in the west to establish a seminary at St. Louis. Mr. Josenhans says that he could furnish every year, at least three missionaries for the United States, if our Society, or another, would defray the expenses of outfit, and of bringing them over.

“A sister institution has been recently established in Basle by one of the founders of the older institution, Mr. Spittler. The object is exclusively the formation of colporteurs. Mr. Spittler has bought from government the ruins of an old castle, about six miles from Basle, has fitted it up for his purpose, and has recently opened the house where he intends to live himself part of the time. He has already sixteen pupils; they live in the greatest simplicity, and, after a short preparation, are to be sent forth wandering about as apostolical and missionary pilgrims. Mr. Spittler is a patriarchal Christian of a great many years' standing, and a friend of the celebrated Madame de Krudener. He will gladly prepare some young men for America if requested to do so. His address is C. T. Spittler, Basle.

"From Basle I proceeded through the Grand Duchy of Baden to Carlsruhe and Heidelberg. In the last named place I saw the celebrated Professor Uhlmann, and the Rev. Mr. Zimmerman, the leading evangelical preacher in Darmstadt. They both take a warm interest in the German Home Missions, but complain that they cannot find missionaries enough for themselves; far less could they spare them for America; they will, however, whenever a worthy laborer desires to emigrate, direct him to us. I had considerable conversation with these two gentlemen upon the religious state of America and the working of its churches, and tried, as I have done everywhere in my travels, to remove prejudice and impart correct notions. I do not consider graduates from the University of Heidelberg very desirable for this country, on account of the unsatisfactory state of the faculty of divinity.

"From Heidelberg I took a south-eastern direction, and visited Wurtemberg; the country most renowned in Germany for its advanced state of piety. I stopped at Ludwigsburg to visit a new institution, recently established, to meet the deficiency of laborers for the new movement of German Home Missions. It is the Evangelical School in Salon, near Ludwigsburg. (*Evangelische Schule in Salon bei Ludwigsburg.*) The director of it is the Rev. Mr. Hoffmann, brother of the late director of the Basle Institute. The object of the school is to train up colporteurs and evangelists. There are as yet but six pupils, but more are expected. Mr. Hoffmann is assisted in his efforts by his brother-in-law, Mr. Paulus, director of a gymnasium in the same place. They are both excellent men, and took a lively interest in our cause, and are willing to correspond with us if necessary. They communicated to me some very cheering information respecting the progress of the Gospel in Wurtemberg.

"In Stuttgart I visited the dean, Rev. Mr. Dettinger, he spoke rather discouragingly; was afraid we might draw away some of their laborers when they cannot find themselves the tenth part of the number they want for their Home Missions. He says the Institute of Basle absorbs all their resources, by drawing most of its pupils from Wurtemberg. He gave it as his opinion that men from Wurtemberg do not make as good colporteurs and evangelists as men from North Germany. Southern Germans, he says, are a race slow, passive and timid. Their colporteurs have not the boldness, the activity, and the quickness of mind characteristic of the French or the Northern Germans, although they have as much devotedness, and probably more perseverance and endurance. The Wurtemberg Christians are all Lutherans, but very moderate.

"Amongst the various friends whom I visited in Stuttgart, the most important is Mr. Helfer Burk, who is quite a practical man, takes a great interest in the missionary cause, and would cheerfully render his services for us when needed. He is the editor of a religious paper, '*Der Christen-Bote*,' and at my request inserted an article upon our Society and the Germans in America. He suggested that in case our religious societies very much need German



colporteurs and evangelists, they might have them prepared and trained at the Institute of Salon, near Ludwigsburg, where the expense would be about fifty dollars a year for each. He and some excellent friends would willingly unite in a corresponding committee, if requested to do so, and select agents to be sent over to us, or to be sent to a Missionary Institute for a short time on trial. Some men would need but three months of preparation to be made valuable colporteurs and evangelists. Messrs. Jasenhans, Häring and Kirchhofer, showed the same warm interest. Address: Herr Diaconus Helfer Burk, Stuttgart.

"From Stuttgart I went through Bavaria to Leipzig, and stopped a few hours in Erlangen, a university celebrated for its theological institution, although strictly Lutheran, and where I formerly studied. Although there is a good deal of vital Christianity in the Protestant clergy of Bavaria; although they also have interested themselves in Home and American Missions, they are unfortunately the centre of strict Lutheranism in Germany, and their successful opposition to Rationalism is too much allied with sectarian and exaggerated notions of their church to admit of a close alliance with them. Their Württemberg brethren are in opposition to them in this respect.

"In Leipzig I was welcomed with the most cordial affection by my old friend and former teacher, Professor Harless. He is now one of the great men of Germany, as a theologian and as a politician. He is the glory of the theological faculty in Leipzig, and is considered by many the first divine of his country. As a politician he led successfully for years the struggle of the Protestants in Bavaria, for the recovery of their rights against Catholic encroachments and despotism. He is also the editor of a paper. It is a matter of much regret that he is considered by the strict Lutherans as one of the leading men, or as the leading man, of their party. He appeared to me, however, very moderate in his denominational opinions, seemed highly interested in American Christianity and missionary operations, which he praised highly, and expressed the conviction that they ought to be imitated in Germany, and that he would use his influence for that purpose. He rejected altogether some exaggerated notions of his party, and took a lively interest in the objects of our Society. He is willing to coöperate and correspond with us, although I let him fully understand what class of men we wanted. The celebrated bookseller, Taugnitz, of Leipzig, also expressed the same friendliness towards our Society.

"In Halle I saw Professor Tholuck, well known in this country by his theological writings. He had been prepared for my visit by Dr. Merle d'Aubigné. He expressed his sympathy for the objects of our Society, and is well situated to select young clergymen, he having under his care a large number of theological pupils, amongst whom many are of a devoted evangelical character. He remarked that if our Society intends to draw missionaries out of Germany, some one should be our corresponding agent, and he offers

heartily his services for such a good cause. It has been frequently the case that some excellent young clergymen expressed to him a desire to go out to America, but he did not encourage them, as he knew not by what means he could have them sent over.

"In Berlin, as I have already mentioned, I saw Mr. Bethmann-Hollweg, President of the Central Committee of the German Home Missions. I have nothing to add about him, unless the wish that, on account of his important position, he be supplied with periodical papers from our leading religious societies. It might exert through him a great influence over Germany. He is familiar with the English language. Address: Herr Geheime-rath von Bethmann-Hollweg, Berlin.

"I called also upon the well known Rev. Dr. Hengstenberg, and through him made the acquaintance of his brother, Chaplain of the Court, Herr Hof-prediger Hengstenberg. The latter would be peculiarly valuable to us, inas-much as he was sent once, I believe at the expense of his government, to visit America, and report on the state of religion, principally amongst the Germans of this country. He visited all the United States, and spent in them nearly a year. He is consequently well acquainted with the state of things here, and feels anxious to promote the religious interests of our Ger-man population. He would readily act as our agent. He and his brother say that with the exception of the new Institute in Salon, they know of no mis-sionary institutions in Germany but those established for the heathen. There is one such in Berlin, (Das Missionshaus in Sebastian-Strasse,) but as they al-ways turn out more pupils than their funds allow them to sustain in foreign parts, some might easily be spared for the United States.

"I called also upon the Rev. Mr. Krummacher, the author of 'Elijah the Tishbite,' and one of the first preachers in Berlin. He was very much gratified to hear of the intentions of our Society, and thinks himself well situated for rendering us useful services and procuring good missionaries.

"When I was about to leave Berlin a young theological candidate, sent by Krummacher, called upon me. I liked very much his appearance and his Christian spirit. He told me that he and another young man, sent also by Krummacher, but who failed to find me, were desirous of coming over to America as missionaries amongst the Germans. I promised to communicate his desire to our Society, and as I was in a hurry, engaged him to write to me soon. I received in Bremen a letter from him, which I leave with you, praying that some attention be given to it. The substance of it is an interesting ac-count of his conversion; then the mention of the fact that he has gone through a complete course of studies in the Missionary Institute of Berlin, (including even medicine,) has passed all his examinations, and has been licensed to preach with a view of going to South Africa, but political troubles reduced so much the funds of the Society that they have been hitherto unable to send him. He is now employed as an assistant preacher, but is anxious to do more,



and follow out his first intention of going into foreign parts. He is also engaged to be married, and would like to know if he could be employed by the Society as a married man, his wife defraying her own expenses to the United States. His name is Ernst Hoffmann.

"The other, Mr. Linsel, has not received so thorough a theological education. He is twenty-nine years old, and is employed by Dr. Krummacher in his district as an evangelist; he holds meetings and visits; he has been in an institution for training deacons, and has qualified himself to nurse the sick. It would be well to give to both of these men an early answer through Dr. Krummacher.

"In Hamburg my attention was drawn to the 'Rauhenhaus,' a sort of correction house for the young, which under the able and active direction of Mr. Wichern has become a Christian institute, and a centre of evangelical efforts. I was sorry to find that the director, Mr. Wichern, was still absent on a journey, undertaken for the formation of the German Home Missions. I saw, however, the sub-director. From him I learned that formerly they had prepared young men to send to America. They had only the training of them, and the sending out was entrusted to a society in Bremen. But since Hamburg was one of the first places in Germany where an interest for the Home Missions was manifested, they have turned their efforts exclusively into that new direction, and we have nothing for the present to expect from their institution, except that the director, Mr. Wichern, as the soul and most active man of the Central Committee of the Home Missions, might prove to us a useful correspondent.

"Bremen is the seat of a society for sending out missionaries to the United States, ('Evangelischer Verein für Deutsche Protestanten in America.')

They have no institute for training them, but accept them after trial from any part of Germany, send them only when a post is prepared in advance for them to occupy. The society defrays their travelling expense, but seldom takes any part in their support after they have reached their destination. Mr. Treviranus, whom I visited, is the active and principal man in the Society. I inquired of him what was the expense of sending over a missionary? He informed me that they give him sixty dollars for an outfit, including the purchase of blankets, which are needed on board the ship. Then the passage from Bremen to New-York in the cabin of a merchant vessel is sixty dollars. I remarked to him that the expense of an outfit was not indispensable except that of the blankets, and he assented to it. All their missionaries have gone to or near St. Louis. They have sent in all twenty-four, who are all neither Lutherans nor Reformed, but simply evangelical. Their funds are too low to admit of sending any more men at present, but Mr. Treviranus will take occasion to write to our committee in case laborers offer themselves.

"Elberfeld and Barmen. These two localities are so near to each other as to form but one. There are here to be found two religious societies. The first, 'The Missionary Society of the Rhine,' was formed for sending missionaries

to the heathen. They have an institute in Barmen. The second, called the Evangelical Society for the Protestant Germans of North America, has its principal seat in Langenberg, about twenty-five miles from Elberfeld, and owns no Institute, but, as the society of Bremen, sends out men prepared elsewhere, and found competent after due examination and trial. I visited many members of both societies, and called at the Missionary Institute upon its director, Mr. Wallmann. He had but one pupil desirous to go to America. He could recommend him for his deep piety, but he was deficient in activity and energy. He afterwards introduced to me a young man, Jacob Dahlen, connected with the large Orphan Institution of Düsseldorf near Düsseldorf, who is very desirous of going to America as a missionary. Mr. Wallmann commends him highly for piety, devotedness, activity and intelligence. He is a young man twenty-four years old, and was travelling then as a collecting agent for his institution. He has already in Wisconsin two brothers who are pious, and a friend named Wagenknecht. The latter, aided by the two brothers, provides for his own support, and devotes part of his time to missionary labor. J. Dahlen wrote to me afterwards in Paris, to express more fully his intentions, and give at the same time an account of his life and conversion. He would like to be employed by the Society as an evangelist, but would first need further preparation in a Missionary Institute, for which also he would require assistance. I refer you to his letter accompanying this report, and to which it would be desirable to give an early answer. Mr. Wallmann thinks that without further preparation he would make a valuable colporteur, and he is quite disentangled from family ties. For reference: Herr Inspector Wallmann, Missions-schule, Barmen.

“From Barmen I proceeded to Langenberg, the seat of the committee of the Evangelical Society for America. The principal member at present is Mr. Peter Konze, an old merchant of a high Christian character. The president, Mr. Collmann, as a member of the Second Chamber of Prussia, is in Berlin a great part of the time. From Mr. Konze I learned that the Society has hitherto sent in all eighteen missionaries. They are heavily in debt; political disturbances at home having diverted the Christian mind from America, and absorbed it in their own religious condition. The members of the society are not wealthy men; they feel much discouraged and cannot possibly send any more missionaries if left entirely to their own resources.

“Mr. Rauschenbush who has been in New-York, is one of their missionaries; he was pledged to write to them every three months a report of himself and the other missionaries, but since more than a year they have not heard from him. The want of news and communications is fatal to their society. Rev. Mr. Schwartz, in Boston, is one of their best men. Another is Mr. Machäuser, formerly located in Rochester, afterwards a colporteur for a few months in the service of the American Tract Society, and now pastor of a German congregation in Milwaukee. Their society has a debt of nearly one



thousand dollars, which they do not know how they can pay. Perhaps some assistance might be offered to them from America, if not to pay off the debt, at least to help them to carry on operations. Address: Peter Konze, in Langenberg bei Elberfeld.

"Langenberg was the last place of importance in connection with the object of my visit in Germany. I could discover on careful inquiry no other missionary institution or society of consequence that was not of a sectarian character. I had also interviews with many of the leading evangelical men of Germany, and imparted to them such information as I was able to give respecting American churches, missions, and the religious wants of our German population. I considered therefore my mission at an end, and proceeded to Paris and England through Belgium.

"I believe I have now laid before you a pretty correct and full view of the various sources from which German missionaries may be procured for this country, and I hope that increased pecuniary resources will enable our committee to accomplish a good deal either directly or indirectly through other societies, in meeting the religious wants of American Germans. Perhaps it will be ultimately found desirable to establish in the United States a sort of Missionary Institute for the training of German colporteurs and evangelists, inasmuch as the emigration from Germany is likely to continue to increase, and to form ultimately a large part of the population of this continent.

"PHILIPPE WOLFE.

"New-York, January 1, 1850."

### The Pope's Conservatism.

At Rome the idea is industriously circulated amongst the populace, that St. Peter lately appeared to his Holiness in a vision, and announced to him that he had lost all chances of salvation, in consequence of his having encouraged infidelity by granting political reforms to his subjects; and that the only way to regain the favor of Heaven was by at once retracing his steps, and restoring the old regime as in the days of Gregory XVI.

As to the probable loss of salvation in the case of the poor Pope we cannot give an opinion, though, as the head of the great Anti-Christian apostacy, *we think the chances are little in his favor*; but as to Peter appearing to his Holiness, urging him to retrace his steps, it is only one more of those lying wonders for which that

Church is and always has been remarkable. But if indeed true, considering that the old regime cannot now be restored, this dream must have made his Holiness feel uncomfortable. The poor Pope has tried hard. He has tried excommunications; he has tried friends; he has tried arms; and now it seems he is going to try dreams and miracles, the most powerful instruments among Catholics after all. We admire the natural shrewdness of the man. He understands Popery better than we do. "The children of this world are in their generation wiser than the children of light." We think this caps all. We should never have thought of a vision from St. Peter, if we had puzzled for an age; and still less of a Pope losing all chance of salvation. The poor Pope has got into a bad fix.—Ch. Intel.

### Power of an Old Bible.

The following pleasing incident is given in a letter of one of Dr. Pinkerton's correspondents in Germany :

In 1823 my eldest brother, a merchant in Memel, came home to dinner one day and said to his wife : " You must not be astonished to see a very large Bible brought into the house this afternoon ; I have been buying it at auction. In passing through the street I perceived some young men laughing aloud at the foolish idea of expecting any one to bid for an old Bible. The want of respect vexed me, and I stepped forward and offered a good price ; no one else bidding, I naturally am become the proprietor of the Bible : but I have had the satisfaction to see these young men withdraw, ashamed of their jokes at the expense of God's Holy Word."

The large volume came to the house, and for weeks was found in the way of every person in the dining-room, where it had been deposited. It could never find a convenient corner, and no one thought of opening it.

At last one of the younger brothers of the proprietor discovered that Luther's Introduction to the Epistle to the Romans had been printed before that Epistle, and that the work contained many other explanations, taken from the writings of Luther and others. It was, in fact, not the Word of God alone, but a valuable edition of the Bible, with commentaries for the use of families. Luther's name first attracted the attention of the young man, who, from curiosity, became desirous of reading something written by the Reformer himself.

He read, and read, and understood what he read. After finishing the Introduction, he read the Epistle to the Romans ; his eyes were opened to the leading truths of revealed religion—sin, law, grace, holiness, &c. and the young man who had often before endeavored to read the Bible, and wondered how little he understood of its holy contents, had now

found the key to the Divine Volume. He likewise understood that it had now become his duty to spread the knowledge of that book in the world.

He went to Königsberg and commenced the laborious study of German theology under the late Dr. Olshausen, and has ever since looked back to that most wonderful event, as the beginning of many a blessing that has since, by his preaching in various countries and languages, been brought by the Word of God into the hearts of perishing sinners.

We will only allude to one fact more, that eight young men who belonged to his small congregation at Strasburg, are now preparing for the Gospel ministry as Missionaries in South Africa.

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### Papal Emigration to this Country.

About one thousand Irishmen are, at this season of the year, dependant on the city of Boston for support. Almost daily emigrants arrive, in the worst possible condition, and in most cases one or more Papal priests come out with each load, and have the perfect mastery of the whole concern—commanding the men and caning the children. A visit this week to Deer Island, the place assigned by the city for the reception of this class, revealed to me some of the practical workings of the Papacy. Almost to a man those who arrive here are ignorant, and filthy, and vicious. No confidence can be placed in their word. They are true to nothing but their priests. When asked who sent them, and paid their passage, the reply usually is, " The priest paid the passage." When asked, " Where are you going ?" the answer is, " Oh, to the best place."

On several occasions these priests have attempted to interfere with the arrangements of the island. The books of the children have been removed, and other acts indicating a desire to control the place. But a decisive check has been given to all such efforts. Religious ser-

vice is held each Sabbath, at which all are required to be present. A Sabbath-school and a day-school are in successful operation. Upon the arrival of emigrants, they are taken to a house built for that purpose, stripped of all their clothes, scrubbed most thoroughly with soap and water, their hair is cut, old clothes burned, a new suit given them—and a ticket for a passage to any part of the country; and the whole bill is charged to the ship which brings the persons over, and is readily paid by the owners. Some owners have paid four hundred dollars for a single load of emigrants, and yet they find the business profitable. Dr. Monaly, formerly of Brooklyn, New-York, is at the head of the Deer Island establishment, and is most admirably adapted to the position he fills.

As Protestants we begin to feel the power of Papal immigration. In Lowell and some of the older manufacturing cities, the foreigner is driving out the native population. A change in morals, Sabbath desecration, and waning religious institutions, mark the onward march of the Man of Sin.

### Escape of Imprisoned Priests at Rome.

A correspondent of the Daily News, says:

"That a grand escape of condemned, or more properly speaking accused priests, took place recently from the prisons of the Inquisition at Rome, where they were confined, some for acting as regimental chaplains, some for having blessed the republican troops, and others for similar offences against ecclesiastical decorum. They succeeded in effecting a subterranean excavation from their dungeon to upper day, or rather night, for they made off about one o'clock after midnight, without being molested by the French sentries in the neighborhood; for, as it had been denied that there were any prisoners in the vaults, the soldiers did not consider themselves obliged to watch very strictly. Some women of the Trastevere quarter are said to have assisted considerably in the liberation of the prisoners, of whom from nine to thirteen are said to have escaped."

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### Conversion of a Roman Catholic.

A correspondent sends us the following interesting facts, which are certainly very encouraging:—

"I have just received a full account of a very interesting case of conversion in this place, which will encourage you in your work, and indicate to the churches in general the path of successful effort before them.

"Miss B. visited a Roman Catholic lady of intemperate habits and bigoted spirit. Upon introducing the subject of religion to her, she was found to be deluded with the notion, common among Papists, that she must suffer for her sins and do penance, and thus she would be forgiven.

"Miss B. assured her that her sufferings would do her no good. Jesus had suffered, and that was not only enough, but the only way of pardon.

"On this the woman became furious and desperate. She flourished the poker over her visiter's head, and used the most violent threats.

"Miss B. treated her very mildly, and left. Soon afterwards she found occasion to send her a few early strawberries, and then called upon her with other little presents. The woman was disarmed, and apologized for her



conduct: and it was not long before she was an attentive listener to the word of truth, which Miss B. often called to impart.

"But her race was almost run. She was taken sick. Now her convictions of sin, which had been deep, became almost insupportable. 'Oh! what a great sinner I have been,' she would often say. She became teachable, and would often listen long and solicitously to the promises of the Gospel and the way of salvation. She desired not the ceremonies and rites of the Roman Catholic Church, but seemed intently thinking of the promises of God. Her mind was often deeply alarmed, and sometimes comforted. Sometimes she would say, 'I do hope that Jesus will forgive me although I am such a sinner.' One day, when delirious, she referred to her old notions, and said, 'I hope God will take me to heaven when I have suffered enough.' On the return of her reason, Miss B., who was often with her in her last days, reminded her of this remark. 'Oh,' said she, 'my sufferings cannot save me. Jesus' sufferings alone can save. I was out of my head when I said it.'

"Her mind became more and more peaceful, but not as clear as many are. She desired to be buried with Protestant Christians, that no senseless rites might be performed over her body. Here we must leave her. Is she not a brand plucked out of the fire?"

#### HERE IS ANOTHER CASE.

"Miss C., in U——, called, in her tract visitation, on a poor Roman Catholic woman. After a few conversations with her, and the reading of a few tracts, the poor woman told her history, and manifested concern for her soul.

"A Bible, which a Protestant lady in Ireland had given her, had been kept, but not read. Now she brought it out from its long concealment. God's Spirit was evidently at work in her heart. Her husband, a bigoted Roman Catholic, also became favorably impressed. The woman came to the Sabbath school by the advice of Miss C., and is now hoping in Christ.

"In both these cases," our correspondent proceeds to say, "is seen the blessing of God upon the kind and persevering efforts for poor Papists. Verily, God can reach these hearts, and if the Church will awake, and go at this work in right good earnest, it will not be long before, from one end of the land to the other, converts will be multiplied.

"Heretofore we have considered Romanists the most *hopeless*, but they are now the most *hopeful* class in all our communities. Every Christian should be a missionary to his servant, or hired man, or neighbor, who is a Papist."

#### STILL ANOTHER.

"A young Irish woman at service in a Christian family near F—— became interested in family worship. She soon was found reading the Bible,

and afterwards attended the preaching of the Gospel. The minister, an occasional visitor, saw her, and noticed her attentive hearing. He found her in the family where he was guest for the night. In conversation with her he found her convinced of sin, and passing through a dreadful struggle of mind as to renouncing Popery. "If I do," said she, "my father will disinherit me, and I know not what more he will do." She was informed of the consequences of loving father or mother, or any thing else, more than Christ; and the missionary left her.

"Soon she was decided, and made an open renunciation of Popery, and joined the people of God. She was disinherited. (Her father was in comfortable circumstances.) He came for her. He threatened her. He, with others, seized her to drag her off. But she remained faithful. He made her promises if she would return to her Church, but she was unmoved, and remains so still.

"Since then the father too has been somewhat softened. She has been home and met with nothing but kindness. Of the state of *his* mind but little can be said at present, except that he feels towards Protestants altogether differently from what he did.

"If Christians will be faithful and prudent in their efforts, thousands of these deluded people will be brought to Christ."

T. O.

#### The Escape of Dr. Achilli, as described by himself.

In our last number we spoke of Dr. Achilli as being still confined in the Castle of St. Angelo, at Rome, and expressed the fear which we entertained that he would not soon, if ever, leave its walls. How great then was our astonishment and delight to learn that he had effected his escape. To God be the praise! The last steamer brought us the following most interesting account of his escape, as communicated by himself to Sir Culling E. Cardley, and long as it is, we have not the heart to abridge it. In reading it, one finds considerable scope for the imagination—the mode—the times—the circumstances of his appearing before the French *Capitaine Rapporteur*—the "some things" which he said, &c. &c.

"We have been favored," says the *London Patriot*, "with the perusal of a pamphlet, about to be issued by Sir C. E. Cardley, Bart., in reference to the case of Dr. Achilli. It embodies a variety of valuable and authentic documents, which will be read with deep interest. From a letter of Dr. Achilli, dated Paris, Feb. 3, we glean the following particulars of his escape:—

"On the morning of December 24—a day unusually consecrated in Rome to the congratulations and good wishes of friends—my good jailer came to me to say that an order had come from the French General to

allow me to have free communication with a certain Dr. Bambezzi and another person with him, whenever they might come to see me. The good jailer, not knowing, as I did, who the parties were who had such ample permission (denied in every other case) to converse with me, endeavored to persuade me that they were really two of my friends, who had, by great exertion, succeeded in obtaining what had been granted to no one else. But I was not deceived. The morrow, when I knew the next day that the adjutant of the fort, a devoted friend of the priests, had asked and obtained from the

Cardinals a confirmation of the order. I said to myself, Either this is an agreement and understanding between the Cardinals and the French General, or the Cardinals have performed one of their common manœuvres to engage and compromise the French authorities in a matter altogether in their interest. My fellow-prisoners, to whom I communicated my doubts, fully agreed with me. Eight days elapsed, and Dr. Bambozzi, announced with so great interest, had not yet appeared. This made my fellow-prisoners and myself often laugh at the name of my visiter and at his expected visit. December 31, I was asked for by two persons, who announced themselves as 'visiteurs.' The door opened, and in came a priest, in fact, a *Monsignore*, whom I recognized from his purple tippet, and another person, both strangers to me. They received me with great gravity, and, after looking at me from head to foot, made me a signal to sit down. I then discovered that they were two judges, and knew the quarter that they came from. (I afterwards ascertained that the priest was Monsignor Bambozzi, the Fiscal of the Inquisition; and the other the Advocate De Dominicis, Chancellor of the Inquisition.) After we were seated all three round a table, the priest made a sign to the other to write, and began to dictate to him in Latin. 'A certain man (*homo quidam*) appeared before me, who declares his name to be Giacinto Achilli, son of . . . . . born at . . . . . aged about . . . . . dressed, (here follows the description of my dress from head to foot,) committed to this prison, &c., who, being interrogated whether he knew why he was imprisoned, replied, "I have been here for six months, and I do not yet know why I was arrested." Interrogated if he knew by what tribunal he was now arraigned and examined, he replied, "I wish to be informed." And being told that he was arraigned and examined by the magistrates of the Holy Inquisition, he replied, "I am very glad of it." Admonished to tell the truth, and to recognize in this fact the justice of God and not the vengeance of man, he replied to the first part, "I promise to tell the truth;" on the second he was silent.'

"At this point he produced a quire of paper, covered with writing, and began to

read the first page, from which I perceived that it was the minute taken down the second day of my imprisonment, by a judge of the Cardinal Vicar, consisting of a general interrogatory on the whole of my life—that is to say, my education, my studies, my public functions, my occupations, my journeys, and especially that to the Ionian Islands, Malta, England, &c., till my return to Rome; what I had done during the Roman Republic; and finishing with my imprisonment. All this, confronted anew with numerous questions, formed the subject of my first interview with Monsignor Bambozzi and his companion. In a moment the whole Castle of St. Angelo was full of the news that the Judges of the Inquisition, with special permission of the French authorities, had come to take possession of me. You can imagine the indignation felt, and the severe expressions employed against the priests and the French. I alone smiled in the midst of the universal excitement. Four days afterwards, the two magistrates of the Inquisition were again announced. Thereupon, a new and very long interrogatory (still in Latin) ensued."

[Dr. Theiner, a *Priest of the Oratory*, subsequently visited Dr. Achilli, and gave him books to read, with the view of bringing him back to the Roman Church.]

"I was in the middle of the third visit of the Padre Theiner, in the full fervor of our controversies, when the Captain of the Castle came to inform me that two *Chasseurs de Vincennes* were arrived, to take me to the French Council of War, to give evidence in the cause of Signor Cernuschi, Deputy of the People under the Republic. I was not more surprised than my theologian, who was even more unable than myself to comprehend how I, separated from the rest of the world by virtue of the laws of the Inquisition, could be summoned before a military tribunal by a foreign authority. The Captain added, that there was the permission of the Cardinal Vicar. 'Let us go, in the name of the LORD,' was my thought. The Padre Theiner accompanied me to the carriage, in which two soldiers, armed with carbines, sat by my side. The Tribunal is held at the Ecclesiastical



Academy, in the Piazza di Minerva. The *Capitaine Rapporteur* was alone. He put a few questions to me about the person of Cernuschi, and said some other things to me. \* \* \* \* He then remanded me to the Castle.

"The next day, the 19th January, my theologian visited me again, and plied me with vehement arguments, which I answered with arguments still more vehement. Our subject was the bishopric of St. Peter at Rome, and the privilege of succession bequeathed to the Popes; Dr. Theiner all intent on demonstrating, and I on confuting it. In the midst of the discussion, which had now lasted some time, (it now being nearly dark,) my jailer came to tell me that the two *Chasseurs* were come back again to take me to the Military Commission. 'Farewell! Padre Theiner. Offer my respects to the Cardinal Vicar, and thank him in my name for your visits, which have given me real pleasure; I hope that both of us may derive profit from them, to confirm us more and more in the Word of God!' Having said this, I pressed his hand and got into the carriage between the two soldiers. This time the carriage was an open one, and traversing the long street from the Castle to the Minerva, I saw and was seen by many persons. A novel sight indeed! A prisoner of the Inquisition held in custody by the Arms of the French Republic! The *Capitaine Rapporteur* was very obliging, and I am sure felt personal sympathy with me. I will not repeat the conversation which I had with him. . . . I will only say that I was greatly cheered, and I could not help feeling as if I were free and my own master. I determined to try if it were so. . . . In an ante-chamber were several sets of military accoutrements. In a moment I had dressed myself *cap-à-pie* as a French soldier. The doors on to the landing were open, and the ingress not guarded by a single individual. It was half-past five in the evening. I did what any one else would have done, and I did it with a smile. I descended into the Piazza di Minerva, passed through the *Strada Piè di Marino*, the *Piazza del Collegio Romano*, and walked through the Corso, disguised as I was. I

changed my dress at —, where money was prepared for me. A carriage with post-horses was speedily ready, and a passport. At seven P. M. I passed the walls of Rome, blessing the Lord, and committing to him my country, my brethren, and that infant Church which will, one day, be any example to all the churches, so that it may again be said of the Romans, that 'their faith is spoken of throughout the whole world.' In six hours I arrived at Civita Vecchia, rested till daylight, presented several letters, and embarked on board a steamer of war. The whole of that day (20th) I passed in the port, engaged in thanking my God, and in praying for him to provide for me in all respects. I wrote a farewell letter to the brethren in Rome, which I got a person to post. The next day we sailed for Toulon, and from thence I went for Marseilles, where I was unable to remain. I stopped, however, a day at Lyons, to embrace our excellent friend, M. Fisch, and the other brethren, who felt as if they could not bless and thank the Lord enough for my unexpected liberation. Oh, what enjoyments has the Christian life even on this earth! In my case, what I have suffered is now sweet and delightful to me. It is to my body like a dream, but a reality to my spirit. What a true interest we have in serving the Lord! I need not tell you the exultation of our beloved brethren in Paris. Already we have held many prayer-meetings to thank my first and true Deliverer. But I hope never to forget the gratitude which, under God, I owe to the dear brethren of the Evangelical Alliance, who have, indeed, set an example the most edifying of Christian charity. The Lord bless you all, my beloved friends, and recompense you through his grace in the great day of account! I had no claim whatever upon you; it was the charity of religion, the love of the brethren, which led you to exert yourselves in my behalf. Of such kindness, faith was the motive principle,—that faith which justifies us before God, unto whom alone be glory, and honor, and blessing, through Jesus Christ our Lord.

"I am, my dear Sir Culling,

"Yours affectionately,

"GIACINTO ACHILLI."

## Our Own Operations—Home Field.

### Aspect of our Work at the South. A Letter from one of the Corresponding Secretaries.

*Montgomery, Alabama, March 4th, 1850.*

To the Board of Directors of the American and Foreign Christian Union.

MY DEAR BRETHREN.—Thus far a kind Providence has delivered me from all the perils of the way. I am permitted to prosecute the work of presenting the claims of our Society to those who appreciate them. Among many of our Southern brethren there is a deep and growing interest in this cause. Although not encompassed by the flood of immigration, as they are in many parts of the North and West, yet they are alive to the vital importance of vigorous efforts to evangelize the Papal population both at home and abroad.

While many feel an interest in the work in foreign lands, the majority of the Southern people are more deeply interested in the progress of the Gospel among the Papal population of our own country. As an evidence of the interest felt in our work, your Secretary may state that he cannot attend to the calls made upon him to preach a lecture upon the subject. In every place the people say that his visit is too brief. They wish to hear more, yet I have not spoken less than twice, and occasionally three times on the Sabbath, besides lectures during the week.

In one respect, the influence of Romanism is more widely felt at the South than at the North, and is the cause of more alarm among our Southern friends. The Church of Rome has dotted various parts of the South with her schools and seminaries for young ladies. In these the daughters of many of the most respectable and wealthy Protestants are educated. No one who is aware of the object for which such schools were originated, or with the course of discipline and instruction adopted in them, can suppose that young ladies can pass through them untouched by the sentiments or superstitions of Popery. Many young ladies of these schools have entered the Roman Catholic Church very much to the grief of their parents. The parents had committed their daughters to the instruction of such institutions, receiving the usual pledges from the instructors that nothing should be done to unsettle the religious opinions they had taught their children. With such pledges they thought there was no danger. They did not believe it to be a dogma of the Romish Church "that no faith is to be kept with heretics." But when it was too late to save their daughters they have most sincerely regretted that they ever sent them to such schools. In every place I hear startling and melancholy facts on this subject.

Mobile, March 8th.—I was suddenly interrupted at Montgomery by the announcement that there would be no boat for Mobile on the 6th, and hence I had to hasten away. On our way down the river, on Wednesday the 6th, we passed the wreck of the *Orline St. John*. She was burnt on the preced-

ing evening, and most of her passengers and a number of her crew. We took on board our steamer eight or ten of the passengers and crew who were standing on the banks of the river. From them we learned the sad fate of the steamer, and the sudden destruction of from thirty to fifty gentlemen, ladies and children, as in a moment, by the burning of the boat, not by an explosion of the boiler. Arrived at Mobile, we found a universal panic and distress in view of the loss of friends and citizens. Three of the members of Dr. Hamilton's Church and congregation are among the dead. I had expected to come to Mobile in the *Orline St. John*, but it was otherwise ordered, and I have abundant cause of gratitude for the kind preservation I have experienced on this perilous journey.

Affectionately yours,

HERMAN NORTON.

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**Visit of one of the Corresponding Secretaries to Rochester, New-York.**

His official duties lately called the undersigned to Rochester, where he spent the third Sabbath in March. He availed himself of this opportunity of hearing the state and prospects of the German Catholic church, which was founded in that city about a year and a half ago, through the efforts of Dr. Giustiniani. He found this little flock, numbering about 100 persons, gradually gaining in strength and advancing in the divine life. After Dr. Giustiniani left them, to commence a mission at Buffalo, where his labors have been so much blessed, great difficulty was experienced in finding a suitable successor. The Rev. Mr. Bogen, who preached to them very acceptably for two or three months, felt it to be his duty to accept a call to a German church in Boston. For several weeks there was no one to look after these people. At present the Rev. Mr. Wier has the pastoral care of them. Efforts are now making to buy for their use the church which the Rev. Mr. Christian's congregation lately occupied.

One of the most encouraging incidents of this good work in Rochester has been the great desire of many of the Germans to avail themselves of the advantages of the Sabbath School. Nearly one hundred persons of all ages attend every Sabbath afternoon, from half-past two to four o'clock; either learning to read, or studying the Sacred Volume. Among the adult portion are to be seen husbands and wives, and even a lawyer, diligently applying themselves to the duties of scholars, and learning to read the Word of God in the English language. The teachers are persons from the various churches. The excellent superintendent, Mr. Parker, has been at the head of the school from the first. Several of these teachers are pious persons, and feel it to be a privilege to teach these foreigners, most of whom were once Roman Catholics, although in doing so they deprive themselves of the opportunity of attending the afternoon services in the sanctuary.



It was really cheering to witness the eagerness of the scholars to learn, and to read the notes which the superintendent and teachers have received from time to time from their grateful pupils—written in many cases by persons who were compelled to leave the place to seek employment elsewhere.

The unsettled state of the German, and indeed of all the foreign population, about such places as Rochester, Buffalo, and all our large cities, is one of the greatest obstacles in the way of doing good among them. Very many of those who abandoned Rome when Dr. Giustiniani was in Rochester, have removed—mostly to the “Far West.” Nor is this constant removing from one place to another attended with nothing but evil. It often has the effect of scattering the seeds of truth which have fallen into attentive hearts.

There is another obstacle which is yet to be encountered in our work among the German Roman Catholics:—it is not the difficulty of calling their attention to the errors of Romanism, and inducing them to abandon that corrupt form of Christianity, but of finding suitable laborers to follow up the work. It is no easy thing to find devoted and prudent German preachers. Those who have abandoned Rome—even those who were for years priests in that Church—have, with few exceptions, much to learn before they can do much as Protestant ministers. Those who are of foreign origin have also to be *Americanized*, as well as to be instructed more perfectly in the Gospel. Could the Society but have a sufficient number of competent German colporteurs and ministers, and the means to support them, it could accomplish a great work among the German Roman Catholics in this country. We must hope that God will by his SPIRIT and grace raise up the former, and incline the hearts of His people to furnish the latter.

R. BAIRD.

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**Extracts from the Report of Dr. Freigang, the Society's German Missionary in the City of New-York. Dr. F. is also Editor of the Free German Catholic, a Monthly Paper, published at New-York in the German language.**

The attendance upon our Free German Catholic meetings is increasing; for several Sundays past, after our Allen-street service, a number of persons have come forward requesting to be allowed to enter with their own hands their names in the church book, laying their hands upon the Bible, and promising fidelity to the only Word of God, and to read it freely according to their own judgment.

Last Sunday the place of worship in Greenwich-street was almost filled with Catholics, all of them now members of the Free German Catholic Congregation in the City of New-York. There is a Sunday School connected with the Allen-street Church which will soon be very well attended. I have

been requested to explain the Word of God to a new audience in another part of the city, so that I shall hereafter preach four times on each Sunday. All the members of my Society insist that I should establish a parochial school. May the Lord grant me strength and patience! The attention paid to our movement is increasing, not only on account of my humble missionary efforts, but also recently on account of a more vigorous circulation of our German paper, the "Free German Catholic." It is rapidly gaining popularity. More Roman Catholics than Protestants now read the "Free German Catholic," as may be seen from our list of subscribers.

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**From a Missionary of the Society laboring in the North part of New-York  
among the French Immigrants from Canada.**

*Rev. Herman Norton,*

"BELOVED BROTHER IN JESUS CHRIST, —In my report of November last, which lies before your Society, is fully made known what opposition Romish priests make to my work. They weary themselves as if to deprive of the light of the sun those whom God created to enjoy it. But He has them in derision, and will frustrate their counsels who think of counteracting the kind designs of the ALMIGHTY. Their efforts must therefore prove unavailing; that sun will shine in spite of them until the time appointed. At first, it did seem as if they would succeed in thwarting me; but now, in the midst of it all, the SPIRIT of the Lord appears to have removed the dark cloud which was interposing between the truth and those benighted souls that sigh under anti-Christian tyranny. Nay, it sometimes seems to me as if all my efforts were vain with those rebels against the truth, when, anon, the SPIRIT strengthens me. I am bidden to fear not, but speak to this people, feeling that the Lord is with me, and that they shall know that a messenger of peace has been among them. It matters not how small a thing be, if it has life: a single spark may cause the conflagration of an entire forest; and from a solitary kernel a whole orchard may be produced. Be it that the fruit of my labors is small now, as it is 'not of him that willeth, nor of him that runneth, but of God,' who openeth man's heart; so then I feel confident that this work will, in time, through his blessing on my efforts, become considerable.

"I have lately extended my visits fifty miles from here, and into the northern part of the country, holding meetings in every place, and I have been well received by many. At R—— river five individuals declared for the truth: here they urged me to come again. On my way to H—— I entered an Indian home, where a dozen persons were assembled, whom I addressed, but failing to make them understand me, I had recourse to an interpreter, a young person, who read both in Indian and English, being there, and to God's praise he it said, we spent together two hours, that to us did not appear long. They all paid the closest attention to my com-

munications, and when going away, they all took me by the hand, saying, through the interpreter, that God was with me of a truth, and that they should be happy if they understood French. At H—— most of the families that I visited received me ill every way, but some treated me humanely, allowing me to speak to them, and were attentive hearers. I held a meeting in the Methodist Church, when two individuals came out declaring themselves in favor of the truth.

“From H—— I went to M——, eight miles distant, where, before my removal to P—— some good seed had been sown by me. Here a goodly number received me well. Let me relate an unpleasant incident, however, which occurred here. At my first visit I had lent to a family a Testament and another good book. During my absence the Romish priest had inquired whether I had preached at that house, and on hearing that I had, became quite angry with that family, stamping furiously on the floor, as is their manner when in wrath. He told this family that I was a bad man, and a false prophet; that all who had listened to me should make confession, and those who should hereafter receive me should be expelled from his church. The mother of the family attempted to reply, assuring the priest that my sermon had been wholly upon the merits of Jesus Christ, and that I had prayed as she never heard any one pray before, and that I had said nothing which she did not find in the Testament. The priest bid her be silent. Then ensued this dialogue: *Priest*—What do you know about the Testament? *Woman*—Mr. M—— has lent me one? *Priest*—You do not understand any thing of it; that Testament is good for nothing; you should not read books without my permission, lest you read bad books. (The priest here took away the books.) I will return these books to Mr. M——, and now remember what I say to you, else it will go ill with you. The good woman who related this to me appeared pleased that I had not forgotten them, and her husband expressed his love and esteem for me; but they dare not permit my preaching at their house. Pained to see the fear of man prevail over the fear of God, I said, are you not my witnesses? Have I preached any thing but that Jesus is the way, the truth, and the life; that none can be saved but through Him, who is the only Mediator, whose blood cleanseth from all sin? The old man, and all who were there, assented to all this; but he said, notwithstanding, that the priest had told them that I was not a Catholic; I affirmed that I was a Catholic, for I preach the Gospel of Jesus Christ; but, true, I am not a Papist, or I should not preach so; for then I should say, ‘come to me,’ instead of ‘go to Jesus;’ telling them, in fine, that in heaven there are neither Presbyterians, nor Methodists, nor Catholics, nor Baptists, nor Episcopalians, but only Christians, redeemed by Jesus Christ, and to this they all cordially assented. When I remarked that I must now look for a place to preach in, that I had come with joy, and must now go away grieved; but I had done what I could; had set before them life



and death. I rose to go, when the mother of that family, with tears, besought me to preach in their house, and after the neighbors had been called in, I held a meeting there which, I trust, will be blessed to many. They wished me to tarry and preach in the evening, but having to walk ten miles, through bad roads and excessive cold weather, to fulfil an engagement on Christmas day, I left these good people, promising soon to see them again; which promise I intend to redeem very soon, if the LORD will."

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**From one of the Society's Irish Colporteurs in the City of New-York.**

"My object in this Report is to lay before you the plan of operation... which I am pursuing in order, more effectually, to reach the Roman Catholics of this city.

"I lecture in the several Evangelical Churches, and invite my countrymen to come and listen to the reasons which led to my leaving the Church of Rome, and also to the reasons why I can never return to it. Sometimes I speak to them in Irish so that they may more clearly understand me. Then I speak a part of the time in English, that all may understand me. It is an inducement for them to come, to hear their own language.

"I will give you a few examples for illustration. A few weeks ago I lectured in the Mulberry-street Baptist Tabernacle to a large audience; after the services an invitation was given to all serious persons to remain for prayer. To my astonishment I found a Roman Catholic seriously inquiring the way of salvation, and under deep exercise of mind. She continued to come to the meetings, which were continued for some time, and finally experienced religion; she gave clear evidence of genuine conversion, and united with the church. Others are still seriously inquiring after the truth, who meet powerful opposition at home from their connections, who are stimulated by the spirit of antichrist, which retains the same spirit as of old.

"I had an introduction to the Rev. Mr. Hall, of Hoboken, in whose church I spoke five times, and all the Roman Catholics were invited to come and hear their native language. One evening in particular I commenced in Irish, and desired that all who understood me should manifest it by rising. Instantly a number of them stood up to signify that they comprehended me.

"I then continued in the Irish language, and appealed to themselves for the truth of my statements. After I got through some of them took me by the hand, and stated that if any of them should attempt to molest me, they would stand by me till death and defend me. However, some of them threatened to shoot me, others swore they would stone me, and many of them swore they would defend me till death. So there was a division among them, as among the Scribes and the Pharisees of old time. But out of all these dangers the Lord delivered me, and gives me strength and courage to prosecute the work committed to my charge. I feel disposed to say, like the Apostle of old, 'I

am ready to preach the Gospel *to you that are at Rome also*; for I am not ashamed of the Gospel of Christ.' I am encouraged from day to day to find the Romanists so ready to hear the truth, and many also of them converted to God, and uniting with the several Evangelical Churches in this city, notwithstanding the spirit of opposition and persecution they meet with. An instance of this occurred here in the Stanton-street church, of a female who was present one night when I lectured. Her uncle, who is a priest at New Haven, having heard that she attended the Baptist Church, came in a carriage with three other men to the church, fastened his horses and stood at the door ready to seize her as soon as she came out. They stood at the door during the service, but she happened to see them and concealed herself, and got away from them. Since then they made another effort to take her in the street; but she ran screaming, and escaped from them. I ask, is there no law to punish kidnappers? Shall we have the inquisition restored and established in the nineteenth century, and in this land of Bibles, and shall we shut our eyes and fold our arms, and tamely submit to such abominations? No, never! God forbid. Let us lift up our voice like a trumpet, and wake up an interest among the people of God against such wickedness. In order that they may know these matters, let a copy of our periodical be in every family. Oh, that this were the case! Then this society would be enabled to extend its missionary operations successfully, and the Christian community understand their duty, and know the danger of the spread of Popery and its corrupt influence among us.

"I could mention several interesting particulars, but I am aware the limits of the Magazine would not admit of their publication. However, one thing is certain, we have God and the Bible on our side, and if He is for us, who can be against us? Popery and priestcraft, and all the powers of Satan combined together, shall not prevail against it; for the Bible declares it. Heaven and earth shall pass away, but not one jot nor tittle of His Word shall pass away.

"Let me say, in conclusion, that I am encouraged on every side. Ministers and Christians of all denominations are waking up to the subject of the conversion of Roman Catholics. The scepticism on this point, which has pervaded the minds of Christians generally heretofore, is now vanishing away, as they have ocular demonstrations every day to confirm the fact, as they see many of them standing as witnesses to the truth of experimental religion, and many of them uniting with Christian churches.

"And, on the other hand, when I find the Roman Catholics so accessible, so willing to listen to instruction, and to attend public worship where I address them in their own language, and many of them are convinced of the truths brought before them—it is evident that the SPIRIT of God is powerfully at work among them. May God in his mercy continue to operate powerfully among them until they shall be brought to the knowledge of the truth as it is in JESUS."

M. W.

We have received letters from almost all parts of the Home Field since the publication of our last number, but have not room for further details. In general, the work everywhere goes on well.

The Rev. Mr. Wolff is prosecuting his work with good encouragement in New Orleans. Mr. Monsalvatgé, our Spanish colporteur-evangelist, has been for two or three months in that city, laboring among the Spaniards. In a short time he will return to Europe, to visit his parents, whom he has not seen for many years, and who greatly desire his return for a season. After having spent some weeks in Spain and France, and left his little daughter with her maternal grand-parents in the latter country, he intends returning to us, accompanied by another excellent Spanish colporteur, either to labor in Mexico or South America.

Just at the moment of submitting the last sheets of this number to the press, we have received an interesting letter from the Rev. Mr. Pease, at Rio Janeiro, in South America; which must be reserved for our number for May, which will be issued at an early date.

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### Hungary.

The Treasurer of the Society has just received the following note. Would that we might receive many such communications:—

“An aged disciple, without father, mother, sister, or brother in this world; yet the father of sixteen children, three of them ministers of the Gospel—two of the three became missionaries, one of whom died at his post—surrounded still by a numerous and dependant family; feels constrained to appropriate a portion of his moderate income to the good cause in which you are engaged, and requests you to forward the enclosed for the relief of the Protestant Maguyar Institution in Hungary, for the training of ministers.”

In this note was enclosed the sum of Fifty Dollars!

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### Other Societies.

#### **An excellent Charitable Institution—The Society for the Relief of Aged and Indigent Females.**

It is one of the glories of Christianity that it enjoins and promotes, wherever it prevails, suitable provision for the poor, the sick and helpless, the unfortunate and the miserable. It is only in Christian lands that hospitals for the infirm and suffering are found, that a proper care is taken of the aged, the blind, the deaf and dumb, and the insane. Pagan and Mohammedan countries are almost wholly destitute of such charities.

On the 30th of November the Thirty-sixth Anniversary of the Society named above, was held at its Asylum in Twentieth-street, between Second and Third Avenues. Its receipts last year were \$24,434, (\$17,000 of which were the balance of a legacy of the late Mr. Astor,) and its expenditures



were \$18,000, invested in a mortgage. The number of inmates at present in the institution is eighty-four, who with the matrons and domestics constitute a family of ninety persons.

The Rev. Dr. Hawks read the Report, and addressed a large number of the friends and patrons of the Institution, assembled on the occasion, as did also the Rev. Dr. Poor, the excellent American Missionary of Ceylon.

Dr. Hawks "congratulated the managers of the Institution on the pleasing aspect of the affairs of the Association, and the promises of future success attendant on their benevolent exertions. Such enterprises as these were worthy of the noble character of women; such works as these were the result of Christianity and its sacred influences. When the world was wrapped in the darkness of Paganism, and when the sterner qualities of man's nature were predominant, woman's affections and feelings had no field for action; but when the Christian religion became more widely disseminated, civilization, its attendant, changed the character of the world's history; woman was admitted to an equality with man, and those noble attributes which had before lain dormant were now displayed in

all their beautiful proportions. For the station she now holds she is indebted to Christianity, and it is by works of charity that she can show her gratitude for the goodness of God. The mission of woman is truly a heavenly one; man, struggling in the great field of existence, when faint and toil-worn, finds solace in the words of consolation poured into his soul by the devoted partner of his bosom. The character of the age receives from her its impress, and whatever good we enjoy, to her mainly, under a benignant Providence, we are indebted for it. While woman retains that influence which is exerted for the good of others, such institutions as these will become more numerous, and they will stand as testimonials of that benevolence which seeks the truest enjoyment in relieving distress."

We have called this Society "an excellent Charitable Institution," and such it truly is. And yet we would say a word on the importance of aiding "indigent females" without sending them to such institutions. Where there are no friends or relatives with whom aged people can live, and by whom they may be taken care of, such institutions are the only places where they can be placed with any reasonable prospect of their passing their life in comfort. But how often it happens that aged females—relicts, even, of distinguished men sometimes—are compelled to struggle with poverty because they have no relatives who can give the needed help, and whom a very natural delicacy restrains from making known their wants to others. We have known the widows of very celebrated and useful Ministers of the Gospel to be put to very great trials in this respect, and even to suffer from the want of what was really necessary to their comfort. And all this has happened through lack of a little consideration on the part of persons of wealth around them, and such, too, as were not destitute of benevolence, but to whom it did not occur to inquire into the case, and delicately render the needed aid. It may, perhaps, be said with truth that we are, as a nation, remarkably destitute of that careful interest which such cases demand. We think that the English have much more of this considerate and generous spirit than we have. It is not often, we apprehend, that the widows or children of excellent people, who have once seen

better days, fail to find affluent friends in that country, who will take delight in helping them in an unostentatious and quiet way. There are many benevolent and wealthy Christian men in that country of whom we have heard, that take a heart-felt pleasure in searching out such cases and relieving them—rightly judging that these are often the cases in which there is the most of real suffering to persons of refined and sensitive feelings. We would not say that there are none such amongst *us*; we believe there are; would that they were, however, vastly more numerous!

### Miscellaneous.

#### The Wages of War.

At a recent meeting held at Exeter Hall, in London, Mr. Cobden made some statements which are calculated to give dignity to the agitation in which he is embarked, for the submission of all international disputes to arbitration.

Among other things, he stated that of the £54,000,000 of revenue raised by the British Government, £47,000,000 *were expended upon the interest of debt for a past war, or to sustain a standing army*, and that only £7,000,000 were appropriated to the civil government; including the civil list, the Queen's establishment, the administration of justice, and all the offices, &c. Thus six-sevenths of England's enormous revenue go to war and preparations for war, and only one-seventh to civil expenses.

Relieved of that burden, how much less misery would be suffered in England, how much easier would be the work of reform, how much less disastrous would be the changes which her institutions require, and what a power of enterprise would be emancipated and set in motion through the world.

Again, referring to the necessity of a standing army to prevent the rising of the people, he stated that two years ago there were 2,000,000 of soldiers enrolled among the aggregate powers of Europe; yet

with these 2,000,000 of armed men in their pay, revolution had swept over these countries, and not a throne but tottered to its base. To resist this revolutionary tendency the armed force of Europe is to be increased to 4,000,000.

What will be the effect of this but to aggravate the burdens of the people, and consequently the insecurity of their rulers?

Since the war of 1815, the powers of Europe have resorted to loans instead of taxation for war money, and over £100,000,000 sterling of borrowed money have been expended since that period in supporting their armaments. This resource, however, is not inexhaustible, for Austrian bonds have recently gone begging both in England and in Holland, where not a shilling could be raised on them, and Mr. Cobden thinks that Russia's responsibility is very slight, notwithstanding her reputed wealth. The Czar is borrowing, himself, while he is taking up £2,000,000 of the Austrian loan, £500,000 more to the Pope, and £200,000 to the Grand Duke of Tuscany. All this, Mr. Cobden thinks is iniquitous, and says that for an investment for his children he would not give £25 for the Russian bonds, which the bulls and bears on the Stock Exchange are selling off at 108.

#### Prosperity of our Country.

The following remarks of Mr. Potter, made in the Legislature of Alabama, respecting AMERICAN RAIL-ROADS, will be read with interest, and are well

calculated to give a vivid idea of the prosperity of our country. Twenty-five years ago—unless we greatly misremember—there was not a rail-road in the United States. Surely we have much for which to be grateful as a *Nation* as well as individuals.

#### American Rail-roads.

From a speech of Mr. Porter, in the Legislature of Alabama, we extract the annexed passage, giving a summary account of the existing rail-roads in the United States:—

“In the United States the progress of rail-way construction is equally astonishing. A line of five hundred and sixty-three miles in length connects Boston and Buffalo, and presently will dip into the margin of Lake Michigan, five hundred miles further West. In the State of Michigan a rail-way will soon be in operation across the entire State. Detroit will be connected with Buffalo by the Canadian rail-way and a suspension bridge below the Falls of Niagara; Boston with Montreal by the Northern, Vermont Central, and La Prairie rail-way, and steam navigation on the St. Lawrence; and the same city with New-York by the New-Haven and Long Island road. New-York, seeing that she must become impoverished under the enterprise of Massachusetts, which is draining off her Western trade, is uniting her commercial emporium with Albany and Lake Erie. Philadelphia is

extending a rail-way to Pittsburgh, three hundred and thirty-five miles, one hundred and eight of which are now constructed; and it is contemplated to extend connexions with it to Cincinnati and St. Louis. From Baltimore two lines of rail-way branch out, north and south, one running five hundred and six miles into Maine, the other, four hundred and twenty miles to Wilmington, North Carolina. A branch goes west from Baltimore towards the Alleghany Mountains, at present completed one hundred and eighty miles, and will soon reach the Ohio. In South Carolina a rail-road is completed to Augusta, one hundred and thirty-six miles, and others are rapidly extending their branches north and east through the State. Georgia, taking up the work where South Carolina terminates it, at Augusta, extends rail-ways through her entire territory, north to the Tennessee line, west to Columbus, on the Chattahoochee, and south in the direction of Pensacola. By these various lines, travelers will soon, at an expense of fifty dollars, in one hundred hours, pass with comfort and safety from New-York to New-Orleans.”

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#### View of Public Affairs.

The passing away of another month has strengthened the hopes which we entertained when our last number was issued, of the happy adjustment of the questions which have recently so much agitated our beloved country. The horizon becomes brighter and brighter. The discussion of the question of admitting California as a State, with the constitution which she has formed, and the boundaries which she has assigned to herself, has run into that of the great “evil of the day,” as it has been called. In the Senate the whole subject has been discussed in an able manner. Messrs. Calhoun, Downs, Webster, Miller, Seward, Badger, Hale, Chase, and Berrien have spoken on it. Others will express their views; but the prospect now is, that not many weeks will pass before a settlement, probably by means of such a committee as Mr. Foote has proposed, of all the difficulties connected with the entire subject of the



admission of the new States which must, in process of time, be formed out of the vast domain of the government in the West and South-west. Let praise be given to God for these cheering hopes, and let us not cease to invoke his continued interposition and guidance. "O Israel! thou hast destroyed thyself, but in Me is thy help." Every nation will destroy itself unless God interpose to save. May this nation have a deep and abiding sense of its dependence upon Him, and constantly look up to Him for that protection which can alone give true safety and proper security. We cannot but believe that there has been much prayer on the part of those who are "God's remembrancers" in behalf of our country, its lawgivers and its rulers, in this momentous crisis.

It would seem as if our country must enjoy great prosperity; certainly, it has not enjoyed greater for a number of years. Its cities are rapidly increasing; its steamships on the ocean, and its steamboats on the rivers, are rapidly becoming more numerous and more magnificent; and our rail-roads are extending their lines in almost all directions. For these things we ought to be duly thankful. Temporal prosperity is a great blessing, when it is not abused and turned into a means of gratifying and strengthening our own degrading selfishness.

But whilst we enjoy, as a nation, so much temporal prosperity, it becomes us to inquire whether spiritual interests are advancing in a proper proportion to those which are material. We are forced to believe that they are not. Indeed we think that just *here* is to be found the source of much of, if not all, the restlessness, the discontent, the agitations, and upheavings of society within the last sixty years. "Who will show us any good?" This is a question which can only be answered by those who have learned the importance of the Spiritual in all that concerns the true happiness of Humanity.

All is quiet from one end of this hemisphere to the other, so far as we know; a state of things which has not existed before for many years. May it long continue to exist!

Nor is there in Europe, at this moment, anything like war, with the exception of that between the Russians and Circassians, in the Caucasus, of which the termination seems as distant now as it did thirty years ago.

His Holiness has not yet returned to Rome, nor are we able to inform our readers when he is likely to do so. It would seem that Pio Nono is growing very distrustful of his Gallican allies, and not without good reasons. It is plain that they never had any intention of restoring him to the Chair of the Fisherman and the Throne of the Cæsars, without conditions in favor of liberal institutions. This is grievous to the Pope. His Austrian, Neapolitan, and Spanish children would have served him better; and even now they are quite disposed and ready to oblige him—but France will not allow it. Poor Pio Nono! poor Pio Nono! thou art undone!

Certainly the vast armaments of Austria, Russia, and Prussia, including

all Germany, indicate that there is great danger of collision among some of them—or rather, as we believe, of another upheaving of the nations of Central and Southern Europe. There is good ground for these apprehensions. There has been a great and steady growth of Radicalism in Germany, France, Switzerland, and Italy, within the last year or two—occasioned in a great degree by the unwise and oppressive course which the Governments of those countries have been pursuing. It would seem as if they were determined to rush to ruin,—else they would conciliate, by kindness and justice, the laboring classes, take effective measures to secure their education, and by all proper means seek to elevate, enlighten, and render them happy.

Some portions of M. de Falloux's infamous bill for the regulation of the subject of education in France, encounters a bold, decided, and successful opposition. The President of that so-called Republic keeps his plans and intentions in the recesses of his own bosom. In the meanwhile the country is governed with vast energy. Louis Napoleon knows full well the worth of the friendship of the army, and he neglects no opportunity of securing it. The belief is very general in France, and out of it, that he is preparing to seize the crown of Hugh Capet, or rather that of his Great Uncle. Still, the attempt to lay hold on the prize is not made, and no one can tell when it will be, though the impression steadily gains ground that the day is not far off.

In Great Britain and Ireland all is quiet. The Parliament is now in session, and bids fair to have enough to do for some months.

In bringing this View of Public Affairs to a close, we cannot but advert to the cheering evidence of the presence of the Spirit in many of the Churches of our country. This is the greatest and best prosperity. Many of our Churches, and some of our Literary Institutions, are enjoying very precious seasons of revival. The College of New Jersey, at Princeton—one of the most distinguished, as it is one of the oldest of our Colleges—is at this time rejoicing in a very powerful work of grace. Nothing like it has been seen in that institution since the Great Revival in 1815. To God be all the praise!

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#### TO OUR READERS.

We owe an apology to our Subscribers for the delay in the issuing of the last number of our Magazine. It was owing to the protracted illness of the Editor.

For the same reason, the present number is not all that he could wish; but his health has not permitted him to do more for it. Our readers will find two articles of a greater length than it will ordinarily be necessary to allow. One relates to the work in and around Lyons, and gives a good idea of the manner in which the work is to be prosecuted in large cities in Papal countries, and of the success which is to be expected, through God's blessing.



The other is the interesting Report of the Rev. Mr. Wolff's Tour in Germany in behalf of the Society. This is a very important document for several of our Societies. In order to admit these articles without dividing them, we are compelled to defer to the next number the *Third Letter to Dr. Candlish*, the *Sketch of the Baptist Churches in this Country*, the *Notice of Finland*, and much information relating to the general work in which the Society is engaged. Our subscribers may expect to receive the May number in advance of the usual time, as portions of it are even now in the press.

## Receipts

*On behalf of the American and Foreign  
Christian Union, for the month ending  
10th March, 1850.*

## MAINE.

Dennysville, Peter E. Vose, Esq.	100 00
Wiscasset, John Sylvester,	5 00
Winthrop, David Thurston,	2 00

## NEW HAMPSHIRE.

Chester, Rev. Loren Arnsby's Society,	26 41
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## VERMONT.

Brattleboro, First Cong. Ch. balance \$80, to support colporteur in France, and to make Rev. A. B. Clapp L. M.	31 25
West Brattleboro, a balance,	9 31
East Westminster, collection,	14 80

## MASSACHUSETTS.

Oxford, Congregational Ch. and Society,	24 00
Enfield, Benevolent Society,	50 00
Foxboro, Rev. Wm. Barnes Society, to make him Life Director,	48 09
Medway, Ch. and Cong. to make Clark Partridge L. M.	38 00
A Lady's gold ring, worth	1 00
South Woburn, Rev. John M. Steel's Soc'y. to support colporteur,	155 48
Leominster, a balance,	9 55
Rochester, Rev. Leander Cobb's Ch. to make him L. M. in part,	15 00
Hopkinton, Rev. J. C. Webster's Ch. and Soc'y. to support colporteur,	26 50
Palmer Depot, Cong. Ch. and Soc'y.	15 50
South Royalton, Cong. Ch. and Soc'y. in part,	2 37
Greenfield, Cong. Ch. and Soc'y.	23 50
L. S. N.	0 42
Athol, Cong. Ch. and Soc'y. in part,	5 38
Philippstown, Cong. Ch. and Soc'y. in part,	5 38
Upton, Cong. Ch. and Soc'y.	17 00
Templeton, Cong. Ch. and Soc'y.	15 00
Royalton, Cong. Ch. and Soc'y.	17 00
South Royalton, Cong. Ch. and Soc'y.	8 00
Hardwick, Cong. Ch. and Soc'y.	10 00
Abington, sub.	16 67
Grafton, Evang. Soc'y.	30 00
Ashburnham, Cong. Ch. and Soc'y.	3 80
Brimfield, Cong. Ch. and Soc'y.	25 00
South Hadley, Cong. Ch. and Soc'y. balance,	5 00
Agawan, Cong. Ch. and Soc'y. in full, to make Joseph Bedortha L. M.	4 75

## CONNECTICUT.

Watertown, D. Woodworth,	3 00
Lebanon, Ladies in South Soc'y. to support colporteur,	125 00

Middletown, Presb. Ch. and Cong.	80 84
Woodbridge, Henry S. Curtis,	1 00
Stafford, William Smith, L. M.	5 00
Simsbury, Horace Belden,	3 00
E. B. Goodwin, 2. Cash, 50.	2 50
Dudley Humphrey,	2 00

## NEW-YORK.

Weedsport, Presb. Ch. and Soc'y. in full, to make Rev. Charles E. Avery L. M.	5 00
Utica, Member of Dutch Refrl. Church,	5 00
Kingsboro, per Rev. Elisha Gale, D. D.	4 00
Newburgh, A. R. C. to make Rev. Thomas T. Farrington L. M.	50 00
Albany, Unknown Friend, by Rev. D. Trumbull,	3 00
Mahone, Cong. Ch. in full to make Rev. S. R. Woodruff L. M.	36 00
New-York City, Stanton-st. Baptist Church,	16 47
Sixteenth-street Baptist Church,	22 00
Presb. Ch. University Place, Wm. M. Hulsted,	50 00
Dr. W. Parker, to make himself L. M.	30 00
Wm. Walker, 20. Others, 40.	60 00
Central Presb. Ch. Broome-street,	199 58
Reformed Dutch Church, Greenwich st.	21 01
Reformed Dutch Church, Market-st.	50 00
W. B. Crosby, Scrip.	50 00
Poughkeepsie, First Dutch Refrl. Ch. coll.	16 50
Ladies of Second Refrl. Dutch Ch. to make Rev. Charles White L. M.	30 00
Methodist Episc. Ch.	2 25
Presb. Church, collection,	18 68
Amsterdam, Presb. Ch. collection,	76 00
Fulton, Presb. Ch. collection, to make Mrs. Lucinda H. Dutton and Rev. Thomas R. Townsend Life Members.	60 00
Meth. E. Ch. in part, to make Rev. J. T. Hewett L. M.	11 96
Yonkers, Mr. Rochwell, 5. Mr. Barry, 5.	10 00
Others,	3 52
Syracuse, Dutch Refrl. Ch. collection.	6 00
Congregational Church,	10 00
Rev. Dr. Adams' Church,	40 00
Rev. Mr. Maltbie, 2. Rev. Mr. Nowell, 2.	4 00
Oswego, First Presb. Ch. collection,	68 31
Second Presbyterian Church collection,	13 50
Ladies, for Waldensian Ch. in Turin, Italy,	56 50
Per same,	50 00
Albany, Second Presb. Ch. Thos. W. Olcott,	50 00
Erastus Corning, 50. E. P. Prentiss, 50.	100 00
G. C. Treadwell, 25. Wm. Treadwell, 20.	45 00
Thos. W. Olcott, Jun. 5. D. Campbell, 5.	10 00
Other individuals,	67 75
Collected in Church,	50 00
North Reformed Dutch Church,	51 75
Dr. John A. Palao,	30 00
Fourth Presb. Ch. collection,	19 62
South Methodist E. Church,	6 62
Ladies' Evangelical Association, in part, to support an Evangelist,	93 50
Troy, John P. Albertson,	10 00
Jordon, George Barnes,	2 00
Lyons, Bapt. Church,	9 50



Presb. Ch. to make Rev. Chas. Hawley L. M.	35 50
Ogden, Baptist Church, . . . . .	12 00
Presbyterian Church, . . . . .	10 87
Mrs. S. V. in part, Life Member, . . . . .	15 00
G. W. Willey, to make Mrs. H. N. Jones L. M.	30 00
Elmira, Presb. Ch. to make Rev. A. H. Parmelee L. M.	54 38
Meth. E. Ch. to make Rev. Moses Crow L. M.	30 64
Congregational Church, . . . . .	20 18
Baptist Church, . . . . .	20 61
Corning, Presb. Ch. to make Rev. A. L. Brooks Life Member, . . . . .	36 50
Painted Post, Presb. Ch. to make Rev. J. R. Young Life Member, . . . . .	36 00
Brooklyn, Mrs. Black, . . . . .	2 00
Mrs. Spoden, 2. Mrs. Lefferts, 2, . . . . .	4 00
Maria Demarest, 1, John Devoe, 1 25. Cash, 1.	3 25

## NEW JERSEY.

Newark, A. Lemansena, . . . . .	2 00
Lawrenceville, Richard M. Green, . . . . .	10 00
New Brunswick, A. Lady, to constitute Rev. John Burt and Drs. Talmage and Thornwell Life Members, . . . . .	90 00
Hoboken, First Baptist Church, . . . . .	6 35

## PENNSYLVANIA.

Philadelphia, Samuel Sellers, second payment,	5 00
John Cousry, 3. E. D. Tarr, Esq. 5, . . . . .	8 00
James Yocum, 5. E. B. Foster, 5, . . . . .	10 00
James Henry, 25. Starr, 10, . . . . .	35 00
Robt. S. Clark, 5. Rev. J. T. Ward, 10 50	15 50
J. Watson, 3. J. S. Williams, 3, . . . . .	6 00
Mrs. Joseph D. Rumbold, Life Member, . . . . .	30 00
Isaac Hasbun, 5. Rev. John A. M'Keon, 5, . . . . .	10 00
Dea. Wm. H. Richards, 3. Wm. Briggs, 1, . . . . .	4 00
Girard, Dr. Theodore Kellogg, . . . . .	3 00
Farmington, A. Friend, . . . . .	1 00
Pittsburg, 3d Pres. Ch. 205. 5th Pres. Ch. 20,	225 00
1st Presb. Church, Mrs. Miller, . . . . .	5 50
York, Pres. Ch. 52 20. St. Paul's Ev. Luth. 20,	72 20
Rev. Dr. Good's Church, . . . . .	3 55
A Portuguese, per Rev. Cleveland, . . . . .	0 50

## MARYLAND.

Baltimore, per Rev. H. Norton, collection,	39 00
Collections by J. P. Havens, . . . . .	101 00
Thomas Kelso, to make himself life mem.	30 00

## VIRGINIA.

Clarksville, United Congregation, . . . . .	10 00
Falling Water Church, . . . . .	20 00
Elk Branch Presb. Ch. in part, to make Rev. Patterson Fletcher Life Member, . . . . .	19 00

## MISSISSIPPI.

Holly Springs, Mrs. Ann Selby, . . . . .	4 00
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## KENTUCKY.

Louisville, Union Meet. 52 42. W. Gavoin, 25, 77 42	
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## OHIO.

Morgan, Balance of collection, . . . . .	5 00
Cincinnati, Orthodox Cong. collection, . . . . .	64 13
First Presb. Church, a few friends, . . . . .	20 00
Central Ch. 17 50. C. W. Richards, 10, . . . . .	27 50
Dayton, 1st Presb. Ch. . . . .	203 00
2d Presb. Church, . . . . .	145 50
S. B. Brown, . . . . .	80 00
Newburg, Balance of collection, . . . . .	1 12
Talmadge, Individuals, . . . . .	45 34
Kirtland, Cong. Ch. to make Rev. Francis L. Fuller Life Member, . . . . .	11 00
Austintown, Cong. Ch. in part, . . . . .	9 30
Farmington, Collection, . . . . .	3 25
Thompson, Cong. Ch. collection, . . . . .	3 60

## WISCONSIN.

Mineral Point, Congregational Church, . . . . .	9 05
Methodist Episcopal Church, . . . . .	1 75
Madison, Cong. Ch. coll., general meeting, . . . . .	11 00
South Port, Presb. Ch. to make Rev. John Gridley Life Member, . . . . .	30 00
Methodist E. Church, . . . . .	6 18
Baptist Church, . . . . .	2 18
Mrs. Stetson, . . . . .	2 00

## DISTRICT OF COLUMBIA.

Washington City, James Munroe, . . . . .	5 00
Mrs. Edy, 5. Mrs. Blayden, 5. G. E. Smith, 5, . . . . .	15 00
Cash, 10. A few friends, 6 75, . . . . .	16 75
Mr. Miller, 5. Mr. McGinnis, 5, . . . . .	10 00
J. M. Wilse, 5. J. Giddoon, 10. Friends, 2,	17 00

## MORTIMER DE MOTTE,

Treasurer Am. &amp; For. Christian Union.

New-York, March 10, 1850.

## Donations for Portuguese.

Miss Green, New-York City, 3 05. A. Chism, Pa. 1. Mr. Baggs, Huntington. 3. Meth. E. Church collection, Ogden, N. Y. 14 82. Union Meeting, S. Royalston, Mass. 4 37. Union Meeting, Mass. 6 32. Union Meeting, Gardner, 3 58. Miss H. B. Havens, Summerville, N. J. 2. Mr. Hellwig, Gloversville, N. Y. 3 50.

## Donations for Hungarian Mission.

Congl. Ch. Syracuse, N. Y. 5. Henry Ford, Abington, Mass. 1. Wm. Forrest, 5. Jas. Thompson, jun. 1. Edm. H. Cumpston, 5. Lady, Charleston, S. C. 2. A bbl. clothing from the East, per steamer Worcester.

ERRATA.—In March No. under receipts from East Medway, Mass. read \$5 of this sum from Timothy Walker, in full for life membership.

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